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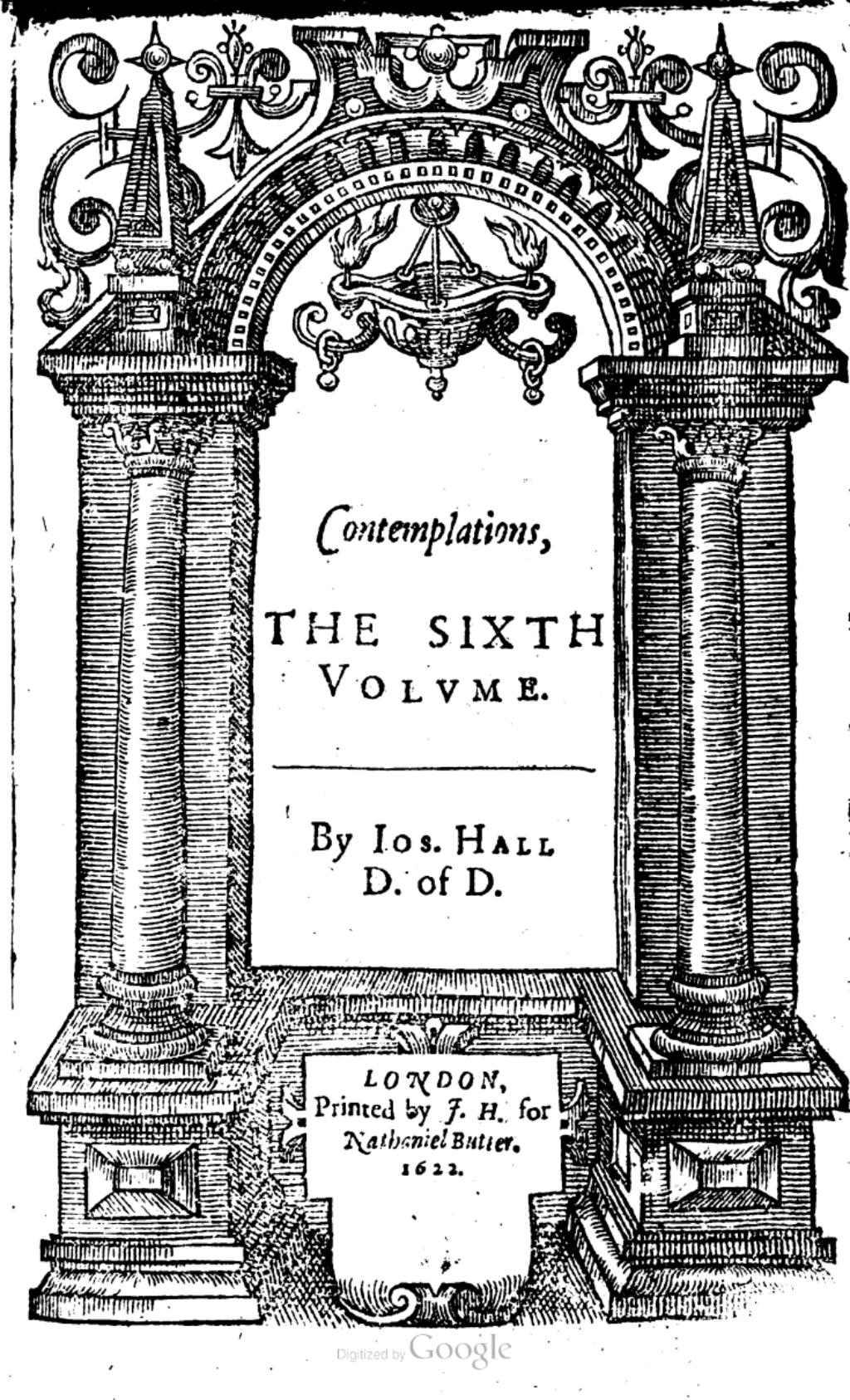
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John Giles his book

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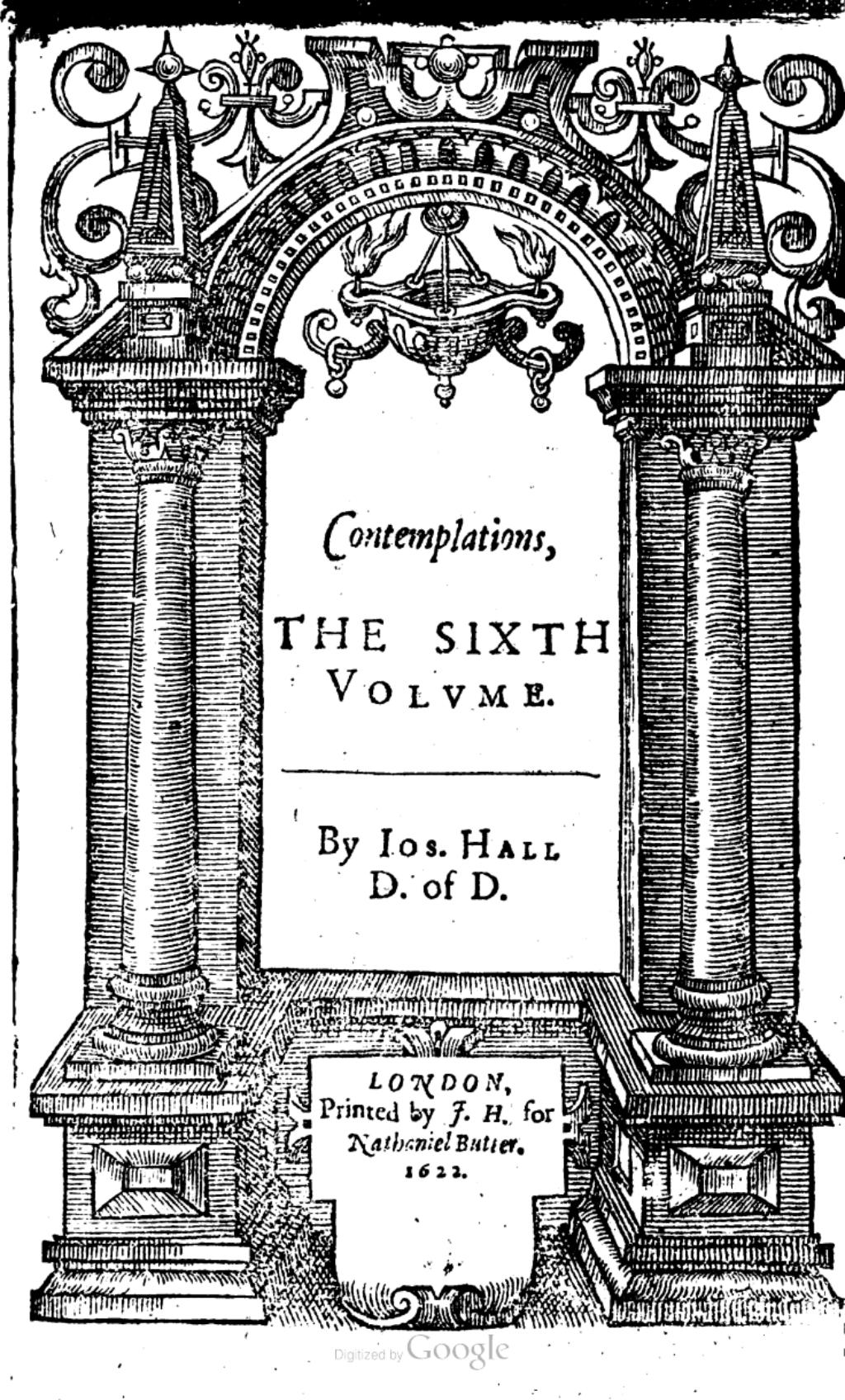
Contemplations,

THE SIXTH
VOLUME.

By Ios. HALL
D. of D.

LONDON,
Printed by J. H. for
Nathaniel Butter.
1622.

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Contemplations.

THE SIXTEENTH BOOKE.

Containing

Shimei cursing.

Achitophel.

The death of Absalom.

Shebaes Rebellion.

The Gibeonites reuenged.

The numbering of the people.

A 2

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THE
HISTORICAL
ALMANAC





TO THE RIGHT
HONORABLE AND
TRVL Y NOBLE LORD,
FRANCIS, Lord RVSSELL, Ba-
ron of THORNHAUGH all
increase of Honour and
Happinesse.



RIGHT HO: You shall not need to im-
pate it to any other reason
besides your vertues, that
I have presumed to shroud this peece of
my labours under your Noble Patronage.
The world hath taken just notice how
much the Gospell is graced by your reall
profession; whom neither honor hath

THE EPISTLE

made ouerlie, nor wealth lawisb, nor charge
miserable, nor greatnessse licentious. Goe
on happily in these safe and gainfull steps
of goodnessse; and still honour the God
that bath honoured you; In the meane
time, accept from my unworthy bands
these poore Medications, more bie for
their subiect, then meane for their au-
thor; Wherein S H I M B I E S curses shall
teach you how vnable either greatnessse,
or innocence is to beare off the blowes of
ill tongues; and how basenesse euer molds
it selfe according to the aduantage of
times. A CHITOPHELS depth compared
with his end shall shew how wickeſſe, and
infensate craft is, when it striues against
honestie; and how iuſtly they are forsaken
of their reason, that haue abandoned
God; The bloud of A B S A L O M and
S H E B A proclaime the ineuitable re-
uenge of rebellion, which neither in-
wods nor walls can finde safetie. The
late famine of Israel for the forgotten
violence offered to the Gibeonites, shewes
what note God takes of our oathes, and
what

DEDICATORIE.

what sure vengeance of their violation.
DAVIDS muster seconded with the
plague of Israel teaches, how highly God
may be offended with sinnes of the least
appearance, how severe to his owne, how
mercifull in that severitie. If these my
thoughts shall be approued beneficiall to a-
my soule, I am rich. I shall vow my prai-
ers to their successe; and to the happinesse
of your Honourable Familie, both in the
root, and branches; Whereto I am in all

Humble dutie deuoted,

Ios: HALL.

1. *Constituente* (1789) *Constituent Assembly*
2. *Constituente* (1848) *Constituent Assembly*
3. *Constituente* (1864) *Constituent Assembly*
4. *Constituente* (1889) *Constituent Assembly*
5. *Constituente* (1933) *Constituent Assembly*
6. *Constituente* (1945) *Constituent Assembly*
7. *Constituente* (1969) *Constituent Assembly*
8. *Constituente* (1985) *Constituent Assembly*
9. *Constituente* (1990) *Constituent Assembly*
10. *Constituente* (1994) *Constituent Assembly*

THEODORE H. BUCKNER

• 148 • 1973



Contemplations.

S H I M E I cursing.

WI TH an heauy
heart, and a couc-
red head, and a
weeping eie, and
bare feet, is *David* gone away
from Hierusalem; neuer did he
with more ioy come vp to his
B citie,

citie, then now he left it with sorrow : how could he doe otherwise, whom the insurrection of his owne Sonne droue out from his house, from his throne, from the Arke of God ? and now, when the depth of this griefe deserued nothing but compassion, the foule mouth of *Sbimei* entertaines *David* with curses : There is no small crueltie in the picking out of a time for mischiefe; That word would scarce gall at one season, which at another killeth. The same shaft flying with the windc pierces deepe, which against it, can hardly finde strength to sticke vpright. The valour, and iustice of children condemnes it

it for iniuriously cowardly to strike their aduersary when he is once downe. It is the murder of the tongue to insult vpon those, whom God hath humbled, and to draw bloud of that backe, which is yet blew from the hand of the Almighty. If *Shimei* had not presumed vpon *Dauids* deiection, he durst not haue beene thus bold; now he that perhaps durst not haue lookt at one of those Worthies single, defies them all at once, and doth both cast, and speake stones against *David*, and all his armie. The malice of base spirits sometimes carries them further then the courage of the valiant.

In all the time of Davids prosperitit, we heard no newes of Shimel; his silence and colourable obedience, made him passe for a good subiect; yet all that while was his heart: vnsound, and trayturous. Peace and good successe hides many a false heart; (like as a snowy drift couers an heape of dding.) which once melting away, descryes the rottennesse that lay within: Honour and welfare are but flattering glasses of mens affections; aduersitie will not deceiue vs; but will make a true report as of our owne powers, so of the dispositions of others.

He that smiled on David in his throne, curseth him in his flight;

flight; if there be any quarrels, any exceptions to be taken against a man, let him looke to haue them laid in his dish when he fares the hardest. This practise haue wicked men learnt of their master to take the vtmost aduantages of our afflictions; He that suffers had need to be double armed, both against paine, and censure.

Every word of *Shimei* was a slaunder; He that tooke *Sauls* speare from his head, and repented to haue but cut the lap of his garment, is reproached as a man of bloud; The man after Gods owne heart is branded for a man of *Belial*. He that was sent far out of the fields to be

B 3 anointed,

anointed, is taxed for an usurper; If *Davids* hands were stained with bloud, yet not of *Sauls* house; it was his seruant, not his master that bled by him; yet is the bloud of the Lords anointed cast in *Davids* teeth, by the spight of a false tongue. Did we not see *David* (after all the proofes of his humble loyaltie) shedding the bloud of that Amalakite who did but say he shed *Sauls*? Did we not heare him lament passionately for the death of so ill a master, chiding the mountaines of Gilboa on which he fell; and angerly wifhing that no dewe might fall where that bloud was powred out; and charging the daughters of

of Israel to weepe ouer *Saul*, who had clothed them in scarlet? Did we not heare and see him inquiring for any remainder of the house of *Saul*, that he might shew him the kindnesse of God? Did we not see him honouring lame *Mephibosheth* with a princely seat at his owne table? Did we not see him reuenging the bloud of his riuall *Ishboseth*, vpon the heads of *Rechab* and *Baanah*? What could any liuing man haue done more to wipe off these bloudy aspersions? Yet is not a *Shimei* ashamed to charge innocent *David* with all the bloud of the house of *Saul*.

How is it likely this clamo-

roust wretch had secretly traduced the name of *David*, all the time of his government; that dares thus accuse him to his face, before all the mightie men of Israel, who were witnesses of the contrary? The greater the person is, the more open doe his actions lie to mis-interpretation, and censure. Every tongue speaks partially according to the interest he hath in the cause, or the patient. It is not possible that eminent persons should be free from imputations; Innocence can no more protect them, then power.

If the patience of *David* can digest this indignitie, his traine cannot; their fingers could not but

but itch to returne iron for stones. If *Shimei* rail on *David*, *Abishai* rail on *Shimei*; *Shimei* is of *Sauls* familie, *Abishai* of *David*; each speakes for his owne; *Abishai* most iustly beards his tongue against *Shimei*, as *Shimei* against *David*, most vnjustly; Had *Shimei* been any other then a dog, he had neuer so rudely barked at an harmlesse passenger; neither could he deserue less then the losse of that heade which had vttered such blasphemies against Gods anointed; The zeale of *Abishai* doth but plead for iustice, and is checked; *What have I to doe with you ye sonnes of Zeruiah?* *David* said not so much to his reuiler,

reuiler, as to his abettor : He w^ell saw that a reuenge was iust, but not seasonable; he found the present a fit time to suffer wrongs, not to right them : he therefore giues way rather meekly to his owne humiliacion, then to the punishment of another; There are seasons wherein lawfull motions are not fit to be cherished ; Anger doth not become a mourner; One passion at once is enough for the soule. Vnadvised zeale may be more preuidiciall, then a cold remisnesse.

What if the Lord for the correction of his seruant haue said vnto Shimei, Curse David ; yet is Shimeies curse no lesse worthy of
Abishaiies

Abishaiies fword ; the sinne of
Shimeies curse was his owne,
the smart of the curse was Gods;
God wils that as *Davids* chastise-
ment, which he hates as *Shime-
ies* wickednesse ; That lewd
tongue moued from God, it
moued lewdly from Satan. Wic-
ked men are neuer the freer
from guilt, or punishment, for
that hand which the holy God
hath in their offensiuue actions ;
Yet *David* can say , *Let him a-
lone, and let him curse, for the
Lord hath bidden him* ; as mea-
ning to giue a reason of his
owne patience, rather then *Shi-
meies* impunitie; the issue showd
how well *David* could distin-
guish betwixt the act of God,
and

and of a traytor ; how he could both kisse ther rod, and butne it ; There can be none so strong motiue of our meeke submissiōn to euils, as the acknowledgement of their originall ; He that can see the hand of God striking him by the hand or tongue of an enemie, shall more awe the first mouter of his harme, then maligne the instrumeht.

Euen whiles *David* laments the rebellion of his sonne, he gaines by it ; and makes that the argument of his patience, which was the exercise of it. *Bebold, my sonne which came forth of my bowels seeketh my life ; how much more now may this Beniamite doe it ?* The wickednesse of

of an *Absalom* may rob his father of comfort, but shall help to add to his fathers goodness; It is the aduantage of great crosses, that they swallow vp the lesse; One mans sin can not be excused by anothers, the lesser by the greater; If *Absalom* be a traytor, *Shimei* may not curse and rebell: But the passion conceiued from the indignicie of a stranger may be abated by the harder measure of our owne; If we can therefore suffer because we haue suffered, we haue profited by our affliction. A weake heart faints with euery addition of succeeding trouble; the strong recollects it selfe, and is growne so skilfull that it
beares

beares off one mischiefe with another.

It is not either the vnnaturall insurrection of *Absalom*, nor the vniust curses of *Shimei*, that can put *Dauid* quite out of heart. *It may be that the Lord will looke on mine affliction, and will re-quite good for his cursing, this day.* So well was *Dauid* acquainted with the proceedings of God, that he knew cherishing was euer wont to follow stripes ; after vehement euacuation, cordialls ; after a darke night, the cleere light of the morning : Hope therefore doth not only vphold, but cheere vp his heart, in the midſt of his ſorrow ; If we can looke beyond the

the cloud of our affliction, and see the Sun-shine of comfort on the other side of it, we cannot be so discouraged with the presence of euill, as hartened with the issue; As on the contrary, let a man be neuer so mery within, and see paine and miserie waiting for him at the doore, his expectation of euill shall easily daunt all the sense of his pleasure; The retributions of temporall fauours goe but by Peraduentures; *It may be the Lord will looke on mine affliction;* of eternall, are certaine and infallible; If we suffer, we shall raigne; why should not the assurance of raigning make vs triumph in suffering?

Dauids

David's patience drawes on
the insolence of Shimei. Euill
natures grow presumpuous
vpon forbearance: In good
dispositions, iniury unanswe-
red growes weary of it selfe, and
dies in a voluntary remorse; but
in those dogged stomachs,
which are only capable of the
restraints of feare, the silent di-
gestion of a former wrong pro-
uokes a second; Mercy had
need to be guided with wis-
dom, lest it proue cruell to it
selfe.

Oh the base mindes of incon-
stant-Time-serviers! Stay but a
while, till the wheele be a little
turned; you shall see humble Shi-
mei fall downe on his face be-
fore

fore *David*, in his returne ouer *Iordan*; now his submission shall equall his former rude-nesse; his praiers shall requite his curses, his teares make amends for his stones, *Let not my Lord impute iniquitie unto me; neither doe thou remember that which thy seruant did peruersly, the day that my Lord the King went out of Ierusalem, that the King should take it to heart; for thy seruant doth know that I haue sinned*; *False-hearted Shimei*, had *Absalom* prospered, thou hadst not sinned, thou hadst not repented; then hadst thou bragged of thine insultation ouer his miseries, whose pardon thou now beggest with teares. The changes

C of

of worldly mindes are thanklesse; since they are neither wrought out of conscience, nor loue, but only by a slauish feare of a iust punishment.

Dauid could say no more to testifie his sorrow (for his hainous sinnes against God) to *Nathan*, then *Shimei* saies of himselfe to *Dauid*; whereto may be added the aduantage of a voluntarie confession in this offender, which in *Dauid* was extorted by the reproofe of a Prophet; yet is *Dauids* confession seriously penitent, *Shimeies* craftily hypocritical; Those alterations are iustly suspected, which are shaped according to the times, and outward occasions;

the

the true penitent lookes only at God, and his sinne, and is changed when all other things are themselues.

Great offences had need of answerable satisfactions ; As *Shimei* was the only man of the house of *Beniamin* that came forth and cursed *David* in his flight, so is he the first man (euen before those of the house of *Joseph*, though neerer in situation) that comes to meet *David* in his returne with praiers and gratulation : Notorious offenders may not thinke to sit downe with the taske of ordinary seruices ; The retributions of their obedience must be proportionable to their crimes.

C 2 *Achitophel.*

Achitophel.

Soone as *David* heard
of *Achitophels* hand in
that conspiracie, he
falls to his praiers, *O Lord, I*
pray thee turne the counsell of
Achitophel into foolishnesse; The
knowne wisdome of his reuol-
ted counsellor made him a dan-
gerous and dreadfull aduersarie:
Great parts mis-employed can-
not but proue most mischie-
uous: when wickednesse is ar-
med with wit, and power, none
but a God can defeat it; when

we

we are matched with a strong and subtile enmitie, it is hie time (if euer) to be deuout; If the bountie of God haue thought good to furnish his creatures with powers to warre against himselfe, his wisdome knowes how to turne the abuse of those powers to the shame of the owners, and the glory of the giuer.

Oh the policie of this Machiauell of Israel, no lesse deepe, then hell it selfe: *Goe in to thy fathers concubines, which he hath left to keepe the house;* and when all Israel shall heare that thou art abhorred of thy father, *the bands of all that are with thee shall be strong.* The first

care must be to secure the facti-
on: There can be no safetie in
siding with a doubtfull rebell;
if *Absalom* be a Traitor, yet he is a
sonne; Nature may returne to
it selfe; *Absalom* may relent, *Da-
uid* may remit; where then are
we that haue helpt to promote
the conspiracie: the danger is
ours, whiles this breach may be
peeced; There is no way but to
ingage *Absalom* in some further
act, vncapable of forgiuenesse;
Besidesthe throne, let him vio-
late the bed of his father; vnto
his treason let him adde an in-
cest, no lesse vnnaturall; now
shall the world see that *Absalom*
neither hopes, nor cares for the
reconciliation of a father;

Our

Our quarrell can neuer haue any safe end but victorie; the hope whereof depends vpon the resolution of our followers; they cannot be resolute, but vpon the vnpardonable wickednesse of their leader; Neither can this villanie be shamefull enough, if it be secret. The closenesse of cuill argues feare, or modestie; neither of which can be seeme him that would be a succesfull traitor; Set vp a tent on the top of the house, and let all Israel be witnesses of thy sin, and thy fathers shame; Ordinary crimes are for vulgar offendres; Let *Absalom* sinne eminently; and doe that which may make the world at once

to blush, and wonder.

Who would euer haue thought that *Achitophel* had liued at the Court, at the Coun-cell-table of a *David*? Who would thinke that mouth had euer spoken well? Yet had he beene no other then as the Oracle of God to the religious Court of Israel; euen whiles he was not wise enough to be good: Policie and grace are not alwaies lodged vnder one roofe; This man whiles he was one of *Davids* deepe Counsellors, was one of *Davids* fooles that said in their hearts, *There is no God*; Else he could not haue hoped to make good an euill with worse, to build the suc-
cesses

cess of treason vpon incest.

Prophane hearts doe so contrive the plots of their wickednesse, as if there were no ouer-ruling power to crosse their designes, or to reuenge them : He that sits in heauen laughs them to scorne, and so farre giues way to their sinnes, as their sinnes may proue plagues vnto themselves.

These two sonnes of *David* met with pestilent counsell : *Amnon* is aduised to incest with his sister ; *Absalom* is aduised to incest with his fathers Concubines ; That by *Ionadab*, this by *Achitophel* : Both preuaile : It is as easie at least to take ill counsaille, as to giue it : Pronenesse to villanie

villanie in the great cannot want either projectors to devise, or parasites to execute the most odious and vnreasonable sinnes.

The tent is spred (lest it should not be conspicuous enough) on the top of the house, The act is done; in the sight of all Israel: The filthinesse of the sinne was not so great, as the impudencie of the manner: When the prophet *Nathan* came with that heauie message of reproofe, and menace to Dauid, after his sinne with *Bathsheba*, he could say from God, Behold I will raise vp euill against thee, out of thine owne house, and will take thy viues before thine eies, and giue them

unto

unto thy neighbour, and be shall lie with thy wifes, in the sight of this Sunne : For thou didst it secretly, but I will doe this thing before all Israel, and before this Sunne. The counsell of Achitophel, and the lust of Absalom haue fulfilled the iudgement of God. Oh the wisdome of the Almighty, that can vse the worst of euils, well ; and most iustly make the sinnes of men his executioners!

It was the sinne of Reuben that he defiled his fathers bed ; yet not in the same height of lewdnesse : what Reuben did in a youthfull wantonnesse, Absalom did in a malicious despight ; Reuben sinned with one, Absalom with ten ; Reuben secretly, Absalom

lom in the open eies of heauen
and earth ; yet old Iacob could
say of Reuben, *Thou shalt not ex-
cell ; thy dignitie is gone* ; Whiles
Achitophel saies to Absalom, *Thy
dignitie shall arise from incest ;
Climbe up to thy fatbers bed, if thou
wilt sit in his throne* ; If Achitophel
were a politician, Iacob was a
Prophet ; if the one spake from
carnall sense, the other from di-
uine reuelation. Certainly, to
sinne is not the way to prosper ;
what euer vaine fooles may
promise to themselues, there is
no wisdome, nor vnderstan-
ding, nor counsell against the
Lord.

After the rebellion is secured
for continuance, the next care is
that

that it may end in victorie ; this also hath the working head of *Achitophel* projected. Wit and experience told him that in these cases of assault, celeritie vses to bring forth the happiest dispatch : whereas protraction is no small aduantage to the defendant. *Let me (saith he) choose out now twelve thousand men, and I will rvp, and follow after David this night ; and I will come upon him while he is wearie, and weak-banded.*

No aduice could be more pernicious : For, besides the weariness, and vnreadiness of *David* and his armie, the spirits of that worthy leader were daunted, and deiected with sorrow, and offered way to the violence of a sudden

sudden assault. The field had
beene halfe won ere any blow
striken. *Achitophel* could not
haue beeene reputed so wise, if he
had not learned the due pro-
portion betwixt actions and
times : He that obserueth euery
windē shall neuer sowe ; but he
that obserues no *Windē* at all,
shall neuer reapē.

The likeliest deuices doe not
alwaies succeed ; The God that
had appointed to establish *Da-
uids* throne, and determined *Sa-
lomon* to his succession, findes
meanes to crosse the plot of *A-
chitophel*, by a lesse-probable ad-
uice : *Hushai* was not sent backe
for nothing : where God hath
in his secret will decreed any
euent,

cuent, he inclines the wills of men to approue that which may promot his owne purposes: Neither had *Hushai* so deepe an head; neither was his counsell so sure, as that of *Achitophel*, yet his tongue shall refell *Achitophel*, and diuert *Absalom*: The pretences were fairer, though the grounds were vnsound; First, to sweeten his opposition, he yeelds the praise of wisdome to his aduersarie in all other counsells, that he may haue leaue to denie it in this; His veray contradiction in the present insinuates a generall allowarice. Then, he suggests certaine apparent truths concerning *Dauids* valour, and skill, to giue countenance

countenance to the inferences of his improbabilities ; Lastly, he cunningly feeds the proud humour of *Absalom*, in magnifying the power and extent of his commands, and ends in the glorious boasts of his fore-promised victorie ; As it is with faces, so with counsell, that is faire that pleaseth. He that giues the vttrance to words, giues also their speed : Fauour both of speech and men is not euer according to desert, but according to fore-ordination: The tongue of *Hushai*, and the heart of *Absalom* is guided by a power aboue their owne; *Hushai* shall therefore preuailc with *Absalom*, that the treason of *Absalom* may not

not preuaile; He that worketh all in all things, so disposeth of wicked men and spirits, that whiles they doe most oppose his reuealed will, they execute his secret, and whiles they think most to please, they ouerthrow themselues.

When *Ab/alom* first met *Hushai* returned to Hierusalem, he vpbraided him pleasantly with the scoffe of his professed friend-ship to *Dauid*; *Is this thy kindnesse to thy friend?* Sometimes there is more truth in the mouth then in the heart, more in iest then in earnest; *Hushai* was a friend; his stay was his kindnesse; and now he hath done that for which he was left at Hierusalem.

D

lem.

lem, disappointed Achitophel, preserued *David*; Neither did his kindnesse to his friend rest here, but (as one that was iustly iealous of him, with whom he was allowed to temporize) he mistrusts the approbation of *Absalom*; and not daring to put the life of his master vpon such an hazard, he giues charge to *Zadok*, and *Abiathar* of this intelligence vnto *David* : we cannot be too suspiciois when we haue to doe with those that are faithlesse: We cannot be too curious of the safetie of good Princes.

Hushai feares not to descry the secrets of *Absaloms* counsell; To betray a traitor is no other then

then a commendable worke; *Zadok* and *Abiatbar* are fast within the gates of Hierusalem; their sonnes lay purposely abroad in the fields; this message that concerned no lesse then the life of *David*, and the wholekingdome of Israel, must be trusted with a maid: Sometimes it pleaseth the wisdome of God, who hath the varietie of heauen and earth before him, to single out weake instruments for great seruices; and they shall serue his turne, as well as the best; No counsailour of state could haue made this dispatch more effectually; *Jonathan* and *Abimaaz* are sent, desried, pursued, preserued; The fidelitie of a maid

D 2 instructed

instructed them in their mes-
sage, the suttletie of a woman
saued their liues. At the well of
Rogel they receiued their mes-
sage, in the Well of Bahurim
was their life saued; The sudden
wit of a woman hath choked
the mouth of her Well with dri-
ed corne, that it might not be-
wray the messengers; and now
David heares safely of his dan-
ger, and preuents it; and though
weary with trauell, and laden
with sorrow, he must spend the
night in his remoue. Gods pro-
mises of his deliuernace, and the
confirmation of his kingdome
may not make him neglect the
meanes of his safetie: If he be
faithfull, we may not be care-
lesse;

lesse ; since our diligence and care are appointed for the factors of that divine prouidence ; The acts of God must abate nothing of ours ; rather must we labour, by doing that which he requireth, to further that which he decreeth.

There are those that haue great wits for the publique, none for themselues : Such was *Achitophel*, who whiles he had powers to gouerne a state, could not tell how to rule his owne passions : Neuer till now doe we finde his counsell balked ; neither was it now reiected as ill, only *Hushaies* was allowed for better ; he can liue no longer now that he is beaten at his

D 3

owne

owne weapon : this alone is cause enough to saddle his Asse, and to goe home, and put the halter about his owne necke. Pride causes men both to mis-interpret disgraces, and to ouer-rate them ; Now is *Davids* praier heard, *Achitophels* counsell is turned into foolishnesse ; Desperate *Achitophel*, what if thou be not the wifest man of all Israel ? Euen those that haue not attai ned to the hiest pitch of wis dome, haue found content ment in a mediocritie ; what if thy counsell were despised ? A wise man knowes to liue hap pily in spight of an vnjust contempt : what madnesse is this to reuenge another mans reputa tion

tion vpon thy selfe? And whiles thou striuest for the hiest roome of wisdome, to run into the grossest extremitie of folly? Worldly wisdome is no protection from shame and ruine. How easily may a man, though naturally wise, be made wearie of life: A little paine, a little shame, a little losse, a small affront can soone rob a man of all comfort, and cause his owne hands to rob him of himselfe; If there were not hier respects then the world can yeeld, to maintaine vs in being, it should be a miracle if indignation did not kill more then disease: now, that God by whose appointment we liue here, for his

D 4 most

most wise and holy purposes, hath found meanes to make life sweet, and death terrible.

What a mixture doe we finde here of wisdome and madnesse? *Achitopbel* will needs hang himselfe, there is madnesse; He will yet set his house in order; there is an act of wisdome; And could it be possible, that he who was so wise as to set his house in order, should be so mad as to hang himselfe? That he should be carefull to order his house, who regarded not to order his impotent passions? That he should care for his house, who cared not for either body or soule? How vaine it is for a man to be wise, if he be not wise in God?

God? How preposterous are
the cares of idle worldlings that
prefer all other things to them-
selves, and whiles they looke at
what they haue in their co-
fers, forget what they
haue in their
breasts.

Abiophel. I haue
nothing to saye, but that
two allmoechfull eyes
can shew I haue nothing. **The**
two allmoechfull eyes
of a junior shew nothing but
allmoechfull eyes. **The**
two allmoechfull eyes
of a senior shew nothing but
allmoechfull eyes.

The Death of Absalom.

HE same God that raised enmitie to *David* from his own loines, procured him fauour from forrainers; Strangers shall releue him, whom his owne sonne persecutes; Here is not a losse, but an exchange of loue: Had *Absalom* beene a sonne of *Ammon*, and *Shobi* a sonne of *David*; *David* had found no cause of complaint: If God take with one

one hand, he giues with another: whiles that diuine bountie serues vs in, good meat, though not in our owne dishes, we haue good reason to be thankfull. No sooner is *David* come to *Mahanaim*, then *Barzilai*, *Machir*, and *Shobi* refresh him with prouisions; Who euer saw any childe of God left utterly destitute? Whosoeuer be the messenger of our aide, we know whence he comes; Heauen shall want power, and earth meanes, before any of the household of faith shall want maintenance.

He that formerly was forced to imploy his armes for his defence against a tyrannous father in

in law, must now buckle them
on against an vnnaturall sonne:
Now therefore he musters his
men, and ordaines his com-
manders, and marshalls his
troupes, and, since their loyall
importunitie will not allow the
hazard of his person, he at once
incourages them by his eye,
and restraines them with his
congue, *Deale gently with the yong*
~~man~~ *Abdalom, for my sake:* How
vntreasonably fauourable are
the warres of a father? O holy
David, what meanes this ill-
placed loue, this vniust mercy?
Deale gently with a traytor?
But of all traytors with a sonne?
of all sonnes with an *Abdalom*,
the gracelesse darling of so
good

good a father; and all this for thy sake, whose crowne, whose bloud he hunts after? For whose sake should *Absalom* be pursued, if hee must be forborne for thine? He was still courteous to thy followers, affable to suitors, plausible to all Israel, only to thee he is cruell: Wherefore are those armes, if the cause of the quarrell must be a motiu of mercy? Yet thou saist, *Deale gently with the young man Absalom, for my sake:* Euen in the holiest Parents nature may be guilty of an iniurious tendernes, of a bloody indulgence.

Or, whether shall we not rather thinke this was done in type of that vnmeasurable mercy

cy of the true king, and redeemer of Israel, who prayed for his persecutors, for his murderers; and euen whiles they were at once scorning and killing him, could say, *Father forgiue them, for they know not what they do?* If we be sonnes, we are vngratious, we are rebellious, yet still is our heauenly Father thus compassionately regardfull of vs: *David* was not sure of the successe; there was great inequality in the number; *Absaloms* forces were more then double to his; It might haue come to the contrary issue, that *David* should haue beene forced to say, *Deale gently with the father of Absalom;* but, in a supposition of that vistorie,

storie, which only the goodness of his cause bade him hope for, he saith, *Deale gently with the young man Absalom*; as for vs, we are neuer but vnder mercy; our God needs no aduantages to sweepe vs from the earth, any moment, yet he continues that life, and those powers to vs, whereby we prouoke him, and bids his Angels deale kindly with vs, and beare vs in their armes, whiles we lift vp our hands, and bend our tongues against heauen. O mercie past the comprehension of all finite spirits, and only to be conceiued by him whose it is: Neuer more resembled by any earthly affection then by this of his

Deputie

Deputie and Type, Deale gently
with the young man Absalom, for
my sake.

The battell is ioyned; Davids
followers are but an handfull to
Absaloms? How easily may the
fickle multitude be transported
to the wrong side? What they
wanted in abettors, is supplied
in the cause. Vnnaturall ambi-
tion drawes the sword of Absa-
lom, Davids, a necessarie and iust
defence. They that in simili-
tudie of heart followed Absalom,
cannot in malice of heart, per-
secute the father of Absalom:
with what courage could any
Israelite draw his sword against
a David? or on the other side,
who can want courage to fight
for

for a righteous Soueraigne, and
father, against the conspiracie of
a wicked sonne? The God of
hosts, with whom it is all one
to saue with many or with few,
takes part with iustice, and lets
Israel feele, what it is to beare
armes for a traiterous vsurper.
The sword deuoures twentie
thousand of them, and the
wood deuoures more then the
sword, It must needs be a very
vniuersall rebellion, wherein so
many perished; What vertue or
merits can assure the hearts of
the vulgar, when so gracious a
Prince findes so many reliolters?
Let no man looke to prosper by
rebellion; the very thickers, and
stakes, and pits, and wild beasts

E of

of the wood shall conspire to the punishment of traitors ; Amongst the rest, see how a fatall oke hath singled out the ring-leader of this hatefull insurrection; and will at once serue for his hangman and gallowes; by one of those spreading armes snatching him away to speedy execution. *Abfalom* was comely, and he knew it well enough ; His haire was no small peece of his beautie, nor matter of his pride : It was his wont to cut it once a yeere ; not for that it was too long, but too heauie ; his heart could haue borne it longer, if his necke had not complained ; And now, the iustice of God hath platted an halter of those lockes ;

lockes; Those tresses, had formerly hangd loosely disheueld on his shoulders, now he hangs by them; He had wont to weigh his haire, and was proud to finde it so heauie; now his haire poyseth the weight of his bodie, and makes his burden his torment: It is no maruell if his owne haire turnd traitor to him, who durst rise vp against his father. That part which is misused by man to sinne, is commonly employed by God to reuenge; The reuenge that it worketh for God, makes amends for the offence, whereto it is drawne against God; The very beast wheron *Absalom* sat, as wearie to beare so vnnaturall a

E 2 burden,

burden, resignes ouer his lode to the tree of Iustice; There hangs *Absalom* betweene heauen and earth, as one that was hated, and abandoned both of earth, and heauen : As if God meant to prescribe this punishment for traitors, *Absalom*, *Achitophel*, and *Iudas* die all one death : So let them perish that dare lift vp their hand against Gods anointed.

The honest souldier sees *Absalom* hanging in the Oke, and dares not touch him; his hands were held with the charge of *David*, *Beware that none touch the young man Absalom*; *Ioab*, vpon that intelligence, sees him, and smites him, with no lesse then three

three darts ; What the souldier forbore in obedience, the Cap- taine doth in zeale ; not fearing to preferre his Soueraignes safe- tie, to his command ; and more tendering the life of a King, and peace of his Countrie, then the weake affection of a father ; I dare not sit Judge betwixt this zeale and that obedience ; be- twixt the captaine and the Souldier ; the one was a good sub- ject, the other a good Patriot : the one loued the King, the o- ther loued *David* ; and out of loue disobeyed ; the one meant as well, as the other spcd : As if God meant to fulfill the charge of his Anointed, without any blame of his subiects, it pleased

him to execute that immedie
reuenge vpon the rebell; which
would haue dispatcht him
without hand, or dart: only the
Mule and the Oke conspired to
this execution; but that death
would haue required more lea-
ture, then it was safe for Israel to
giue; and still life would giue
hope of rescue; to cut off all
feares, *Ioab* lends the Oke thre
darts to helpe forward so need-
full a worke of iustice: All Is-
rael did not afford so firme a
friend to *Absalom*, as *Ioab* had
beene; who but *Ioab* had sub-
orned the wittie widow of
Tekoab, to sue for the recalling of
Absalom, from his three yeeres
exile? Who but he went to fetch
him

him from *Geshur* to Ierusalem? Who but he fetcht him from his house at Ierusalem (whereto he had beene two yeeres confined) to the face, to the lips of *David*? Yet now he that was his solictour for the Kings fauour, is his executioner against the Kings charge: With honest hearts all respects either of bloud or friendship cease in the case of treason; well hath *Joab* forgotten himselfe to be friend to him who had forgotten himselfe to be a sonne. Every ciuilly, the King is our common father; our countrie our common mother; nature hath no priuate relations which should not gladly giue place to these; He is neit-

ther father, nor sonne, nor brother, nor friend that conspires against the common parent. Well doth he who spake parables for his masters sonne, now speake darts to his Kings enemy; and pierces that heart which was false to so good a father. Those darts are seconded by Iaobs followers; each man tries his weapon vpon so faire a marke. One death is not enough for Absalom; he is at once hanged, shot, mangled, stoned. Justly was he lift vp to the Oke, who had lift vp himself against his father, and soueraigne; Justly is he pierced with darts, who had pierced his fathers heart with so many sorowes;

rowes; Justly is he mangled, who had dismembered and diuided all Israel; Justly is he stoned, who had not only cursed, but pursued his owne parent.

Now *Joab* sounds the retreat; and calls off his eager troupes from execution; howeuer he knew what his rebellious countrimen had deserued in following an *Absalom*; Wise commanders know how to put a difference betwixt the heads of a faction, and the misguided multitude; and can pittie the one, whiles they take reuenge on the other.

So did *Absalom* esteeme himselfe, that he thought it would be a wrong to the world, to want

want the memoriall of so goodly a person. God had denied him sonnes ; How iust it was that hee should want a sonne, who had robd his father of a sonne, who would haue robd himselfe of a father, his father of a Kingdome ? It had beeene pitty so poysinous a plant should haue beeene fruitfull ; His pride shall supply nature, hee reares vp a stately piller in the Kings dale, and cals it by his owne name, that he might liue in dead stones, who could not suruiue in liuing issue ; and now, behold this curious pile ends in a rude heape, which speakes no language, but the shame of that carcasse which it couers : Heare this

this yee glorious fooles, that care not to perpetuate any memory of your selues to the world, but of il-deseruing greatness; the best of this affectation is vanity; the worst, infamy and dishonour; whereas the memoriall of the just shall be blessed; and if his humility shall refuse an Epitaph, and chooseth to hide himselfe vnder the bare earth, God himselfe shall ingraue his name vpon the pillar of eternity.

There now lies *Absalom* in the pit, vnder a thousand graue-stones, in euery of which is written his euerlasting reproch; well might this heape ouer-lie that pillar; for when that ceased to

to be a piller, it began to be an heape; neither will it cease to be a monument of *Absalom's* shame, whiles there are stones to bee found vpon earth; Euen at this day very Pagans and Pilgrims that passe that way, cast each man a stone vnto that heape, and are wont to say in a solemn excretion; *Cursed be the paricide Absalom, and cursed be all whist persecutors of their parents, for euer;* Fasten your eies vpon this wo-
full spectacle, ô all ye rebellious and vagratiuous children, which rise vp against the loynes and thighes from which ye fell: and know that it is the least part of your punishment, that your carcasses rot in the earth, and
your

your name in ignominie; these
doe but shadow out those eternall
sufferings, of your soules,
for your foule and vnnaturall
disobedience.

Absalom is sped; who shall report it to his father? Surely *Ioab* was not so much afraid of the fact, as of the message; There are busie spirits that loue to carry newes, though thanklesse, though purposelesse; such was *Abimeaz*, the sonne of *Zadock*; who importunately thrusts himselfe into this seruice; wise *Ioab*, who well saw, how vnwelcome tydings must be the burden of the first post, dissuades him in vaine; hee knew *David* too well to employ a friend in that

that errand. An Ethiopian ser-
uant was a fitter bearer of such
a message, then the sonne of the
Priest. The entertainment of
the person doth so follow the
quality of the newes, that *David*
could argue afar off, *He is a good
man, he commeth with good tidings.*
Oh how welcome deserue those
messengers to be that bring vs
the glad tidings of saluation;
that assure vs of the foile of all
spirituall enemies, and tell vs of
nothing but victories, and
Crownes, and Kingdomes; If
we thinke not their feet beauti-
full, our hearts are foule within-
fidelity, and secure worldliness.

So wise is *Abimaaz* growne
by *Joabs* intimation, that though
he

he out-went *Cushi* in his pace, he suffers *Cushi* to out-goe him in his tale, cunningly suppreſſing that part, which hee knew must be both necessarily deliuered, and vnplesasingly receiued.

As our care is wont to bee where our loue is; *Dauids* firſt word is not, how fares the host, but how fares the young man *Absalom*: Like a wife, and faithfull messenger, *Cushi* answers by an honest inſinuation, *The enemies of my Lord the King, and all that rise against thee to doe thee hurt, be as that young man is*; implying both what was done, and, why *David* ſhould approue it being done; How is the good King thunder-strooke with that word of

of his Black+moore? who, as if he were at once bereaued of all comfort, and cared not to liue, but in the name of *Absalom*, goes and weepes, and cries out, *O my sonne Absalom, my sonne, my sonne Absalom; Would God I had died for thee; O Absalom, my sonne, my sonne.* What is this we heare? that he whose life Israel valued at ten thousand of theirs, should be exchanged with a traytors? that a good King, whose life was sought, should wish to lay it downe for the preseruation of his murtherer? The best men haue not wont to be the least passionate; But what shall wee say to that loue of thine, ô Sauour, who hast said of vs wretched

ched traytors, not, *Would God I
had died for you*; But I will dye, I
doe dye, I haue died for you;
Oh loue, like thy selfe, infinite,
incomprehensible, wherat the
Angels of Heauen stand yet a-
mazed; wherewith thy Saints
are rauished, *Turne away thine
eyes from mee, for they overcome me*;
Oh thou that dwellest in the
Gardens, the companions hear-
ken to thy voyce, cause vs to
heare it; that wee may in our
measure answeare thy loue, and
enjoy it for euer.

Written vpon the occasion
of the birth of a sonne to the
Marke of **Exeter**, **Shebaes**
An dñe 1593. by **John** **Wright**,
Printer to the **Exchequer**, by **John** **Wright**.

Shebaes Rebellion.

IT was the doome which God passed vp on the man after his owne heart by the mouth of *Nathan*, that the sword should never depart from his house, for the bloud of *Uriah*; After that wound healed by remission, yet this scarre remaines; *Absalom* is no sooner cast downe into the pit, then *Sheba* the sonne of *Bithri* is vp in armes; If *David* be not plagued, yet he shall be corrected; First by the rod of a sonne,

sonne, then of a subiect : He had lift vp his hand against a faithfull subiect ; now a faithlesse dares to lift vp his hand against him ; Malice like some hereditarie sicknesse runs in a bloud ; *Saul* and *Shimei*, and *Sheba* were all of an house ; That ancient grudge was not yett dead ; The fire of the house of *Ierimi* was but raked vp, n euer thoroughly out ; and now, that which did but smoke in *Shimei*, flanies in *Sheba* ; Although euen through this chastisement it is not hard to discerne a Type, of that perpetuall succession of enmitie, which should be raised against the true King of Israel. *O Sonne of David, when didst*

F 2 thou

thou euer want enemies? How
wert thou designed by thine e-
ternall father, for a signe that
should be spoken against? How
did the Gentiles rage, and the
people imagine vaine things? The
Kings of the earth assem-
bled, and the Rulers came toge-
ther against thee? Yea, how doe
the subiects of thine owne
kingdome daily conspire a-
gainst thee? Even now whiles
thou enjoyest peace, and glorie
at thy Fathers right hand, as
soone shalst thou want friends,
as enemies vpon earth.

No eye of any traitor could
espy a iust quarrell in the go-
uernment of *David*, yet *Sheba*
blowes the trumpet of rebel-
lion;

lion ; and whiles Israel and Iudah are striuing who should haue the greatest part in their re-established Soueraigne, he sticks not to say, *We haue no part in David, neither haue we inheritance in the sonne of Ishai* ; and whiles he saies, *Every man to his tents O Israel*, he calls euery man to his owne ; So in proclaiming a libertie from a iust and loyall subiection, he invites Israel to the bondage of an usurper.

That a lewd conspirator should breath treason, it is no wonder ; but is it not wonder and shame, that vpon euery mutinous blast Israel should turne traitor to Gods anointed ? It was their late expostulation

F 3 with

with *David*, why their brethren the men of Iudah should haue stollen him from them ; now might *David* more iustly expostulate, why a rebell of their brethren should haue stolne them from him : As nothing is more vnstable then the multitude, so nothing is more subiect to distastes, then Soueraigntie ; for as weake mindes seeke pleasure in change ; so euery light conceit of irritation seems sufficient colour of change ; Such as the false dispositions of the vulgar are, loue cannot be securitie enough for Princes, without the awfulnessse of power ; What hold can there be of popularitie, when the same hands

hands that euen now fought for *David* to be all theirs, now fight against him, vnder the son of *Bicbri*, as none of theirs? As Bees when they are once vp in a swarme, are ready to light vpon euery bow, so the Israelites, being stirred by the late commotion of *Absalom*, are apt to follow euery *Sheba*; It is vnsafe for any State, that the multitude should once know the way to an insurrection; the least track in this kinde is easily made a path; Yet, if Israel rebell, Iudah continues faithfull; Neither shall the sonne of *David* euer be left destitute of some true subjects in the worst of Apostasies: He that could command all

F 4. hearts,

hearts, will euer be followed by some; God had rather glorifie himselfe by a remnant.

Great commanders must haue actiue thoughts; *David* is not so taken vp with the embroiled affaires of his state, as not to intend domestick iustice; His ten concubines, which were shamelessly defiled by his incestuous sonne, are condemned to ward, and widow-hood; Had not that constupration beeene partly violent, their punishment had not beeene so easie; had it not also beeene partly voluntarie, they had not beeene so much punished; But how much so euer the act did partake of either force, or will, iustly

iustly are they sequestred from
Dauids bed; *Absalom* was not
more vnnaturall in his rebellion,
then in his lust; If now
David should haue returned to
his owne bed, he had seconded
the incest: How much more
worthy of separation are they,
who haue stained the mariage
bed with their wilfull sinne?

Amasa was one of the wit-
nesses, and abettors of *Absaloms*
filthinesse, yet is he (out of po-
licie) receiued to fauour and
imployment, whiles the con-
cubines suffer; Great men yeeld
many times to those things,
out of reasons of state, which if
they were priuate persons could
not be easilly put ouer; It is no
small

small wisdome to ingage a new reconciled friend, that he may be confirmed by his owne act : Therefore is *Amasa* commanded to leuiethe forces of Iudah: *Ioab* after many great merits and atchicuements lies rusting in neglect : he that was so intire with *David* as to be of his counsell for *Uriahs* bloud ; and so firme to *David*, as to lead all his battels against the house of *Saul*, the Ammonites, the Aramites, *Ab/salom* is now cashiered, and must yeeld his place to a stranger, late an enemy : Who knowes not that this sonne of *Zeruiah* had shed the bloud of warre in peace ? But if the bloud of *Ab/salom* had not beene louder then

then the bloud of *Abner*, I feare this change had not been; Now *Ioab* smarteth for a loyall disobedience; How slippery are the stations of earthly honours, and subiect to continual mutability? Happy are they who are in fauour with him, in whom there is no shadow of change.

Where men are commonly most ambitious to please with their first imployments, *Amasa* slackens his pace; The least delay in matters of rebellion is perillous, may be irrecouerable; The sonnes of *Zeruiab* are not sullen; *Abishai* is sent, *Ioab* goes vnsent to the pursuit of *Sheba*. *Amasa* was in their way; whom no quarrell but their enuy had made

made of a brother an enemy ;
Had the heart of *Amasa* beeue
priuy to any cause of grudge,
hee had suspected the kisse of
Ioab ; now his innocent eyes
looket to the lips, not to the hand
of his secret enemy ; The lips
were smooth , *Art thou in health,*
my brother ; the hand was blou-
die, which smote him vnder the
fift ribbe ; That vnhappie hand
knew wel this way vnto death ;
which with one wound hath
let out the Soules of two great
Captaines , *Abner* and *Amasa* ;
Both they were smitten by *Ioab* ,
both vnder the fift ribbe, both
vnder a pretence of friendship.
There is no enmity so dange-
rous as that which comes mas-
ked

ked with loue ; Open hostility
cals vs to our guard ; but there
is no fence against a trusted tre-
cherie : wee neede not be bid-
den to auoid an enemy , but
who would runne away from
a friend ? Thus spiritually deates
the world with our soules ; it
kisses vs , and stabs vs at once ;
If it did not embrace vs with
one hand, it could not murther
vs with the other ; Onely God
deliuer vs from the danger of
our trust, and we shall be safe.

Ioab is gone, and leaues *Amasa*
wallowing in bloud ; That spe-
ctacle cannot but stay all pas-
sengers ; The death of great per-
sons drawes euer many eyes ;
Each man sayes , *Is not this my*
Lord

Lord Amasa? Wherefore doe we
goe to fight, whiles our Gene-
rall lyes in the dust? What a
sad presage is this of our owne
m miscarriage? The wit of *Isa*bs
followers hath therefore soone
both remoued *Amasa* out of the
way, and couered him; not re-
garding so much the losse, as
the eye-sore of Israel. Thus
wicked Politicks care not so
much for the commission of
villany, as for the notice; Smo-
thered culs are as not done; If
oppressions, if murders, if trea-
sons may be hid from view, the
obdured heart of the offender
complaines not of remorse.

Bloody *Isa*b, with what face,
with what heart canst thou pur-
sue

such a traitor to thy King, whiles thy selfe art so foule a traytor to thy friend, to thy cozen-german, and (in so vnseasonable a slaughter) to thy Soueraigne, whose cause thou professest to reuenge? If *Amasa* were now in an act of loyalty, iustly (on Gods part) payd for the arerages of his late rebellion; yet that it should be done by thy hand, then, and thus, it was flagitiously cruell; Yet, behold *Iobab* runnes away securely with the fact, hasting to plague that in another, wherof himselfe was no lesse guilty; So vast are the gorges of some consciences, that they can swallow the greatest crimes, and finde no straine in the passage. It

It is possible for a man to be faithful to someone person, and perfidious to all others; I doe not finde *Ioab* other then firme and loyall to *David*; in the middest of all his priuate falsehoods; whose iust quarrell he pursues against *Sheba*, through all the Tribes of Israel. None of all the strong Forts of revolued Israel can hide the Rebell from the zeale of his revenge; The Citie of *Abel* lends Harbours to that conspirator, whom all Israel would, and cannot protest; *Ioab* castes vp a Mount against it, and having intirred it with a siege, begins to worke vpon the wall; and now, after long chase, is in hand to digge out
spur. to that

that Vermin, which had earth'd himself in this borough of Beth-maachah. Had not the Citie been strong and populous, *Sheba* had not cast himselfe for succor within thosc walls; yet of all the inhabitants, I see not any one man moue for the preseruation of their whole body : Only a woman vndertakes to treat with *Isaab*, for their safety : Those men whose spirits were great enough to maintaine a traytor against a mighty King, scorne not to giue way to the wisdome of a matrone ; There is no reason that Sex should disparage, where the vertue and merit is no lesse then masculine: Surely the soule acknowledgeth no Sexe, neither

G

is

is varied according to the outward frame; how oft haue we knowne female hearts in the breasts of Men; and contrarily manly powers in the weaker vessels? It is iniurious to measure the act by the person; and not rather to esteem the person for the act. *Exodus 22:2*
Shee, with no lesse prudence than courage challengeth *Ab* for the violence of his assault; and daigeth to him that law which he could not be an Israelite, and disauow; the Law of the God of peace; whose charge it was, that when they should come neare to a Citie to fight against it, they should offer it peace; and if this tender must be made to

to forrainers, how much more to brethren? So as they must inquire of Abel, were they batter'd it; Warre is the extreme act of vindicatiue justice; neither doth God euer approoue it for any other then a desperate remedy; and if it haue any other end then peace, it turnes into publique murder. It is therefore an inhumane crueltie to shed bloud, where we haue not profered faire conditions of peace; the refusall whereof is iustly punished with the sword of reuenge. It is best to let him

Job was a man of bloud, yet when the wise woman of Abel charged him with going about to destroy a morbor in Israel;

and fwallowing vp the inheritance of the Lord, with what vehemencie doth he deprecate that challenge, *God forbid, God forbid it me, that I should deuoure, or destroy it*; Although that citie with the rest had ingaged it selfe in Shebaes sedition, yet how zealously doth *Ioab* remoue from himselfe the suspicione of an intended vastation? How fearfull shall their answer be, who vpon the quarrell of their owne ambition haue not spared to waste whole tribes of the Israel of God? It was not the fashion of *Dauids* Captaines to assault any citie ere they summond it; here they did; There before me things that in the very fact

fact carrie their owne conuicti-
on; So did *Abel* in the entertain-
ing, and abetting a knowne
conspirator; *Ioab* challenges
them for the offence, and re-
quires no other satisfaction
then the head of *Sheba*; This
Matrone had not deserued the
name of Wife, and faithfull in
Israel, if she had not both ap-
prehended the iustice of the
condition, and commended it
to her Citizens; whom she hath
easily perswaded to spare their
owne heads, in not sparing a
Traitors; It had beeне pittie
those walls should haue stood if
they had beeне too hie to throw
a Traitors head ouer.

Spiritually, the case is ours:

G 3 Eucry

Every mans breit is as a citie inclosed; Every sinne is a traitor, that lurkes within those walls; God calls to vs for Shebaes head; neither hath he any quarrell to our person, but for our sinne: If we loue the head of our Traitor, aboue the life of our soule, we shall iustly perish in the vengeance: we cannot be more willing to part with our sin, then our mercifull God is to withdraw his iudgements.

Now is *Ioab* returned with successe, and hopes by Shebaes head to paie the price of *Amases* bloud; *David* hates the murder, entertaines the man, defers the reuenge; *Ioab* had made himself so great, so necessarie, that

David

David may neither misse, nor
punish him : *Policie* led the
King to committ at that which
his heart abhorred ; I dare not
commend that wisdome which
holds the hands of Princes
from doing iustice ; Great men
haue euer held it a point of
worldly state, not alwaies to
pay where they haue beeene con-
scious to a debt of either fa-
uour, or punishment ; but to
make Time their seruall for
both ; *Salomon* shall once defraie
the afferages of his father ; In the
meane time *Job* commands
and prospers ; and *David* is faisie
to smile on that face, whercon
he hath in his secrete destination
written the characters of Death.

The Gibeonites reuenged.



His raigne of David
 was most troubl-
 some towards the
 shutting vp; where-
 in both warre and famine con-
 spire to afflict him; Almost for-
 tie yeeres had he sat in the
 throne of Israel, with compe-
 tencie, if not abundance of all
 things; now at last are his peo-
 ple visited with a long dearth;
 we are not at first sensible of
 common euils; Three yeeres
 drought

drought and scarcitie are gone
over vs; David consults with
God, concerning the occation
of the judgement; how be found
it his time to seek the face of
the Lord; The continuance of
an affliction sends vs to God,
and calleth upon vs to aske for a
reckoning; Whereas like men
strucken in their shipp, a sudden
blow cannot make vs to finde
our selues; but rather astonish-
eth, then teacheth vs; for then

David was himselfe a Pro-
phet of God, yet had not the
Lord all this while acquainted
him with the grounds of his
proceedings against Israel; this
secret was hid from him, till he
consulted with the Yrim; Or-
dinarie

diarie meane shall rettale
that to him, which no vissie
had discryed; And if God will
haue Prophets to haue recourfe
vnto the Priests, for the notice
of his will; how much more
most the people? Even those
that are in wardest with God
must haue ~~use~~ of the Epistles
relly upon presupposed by
David when there was never
indigent from God, where
hath not beeene a provocation
from men; therefore when he
sees the plague, he inquires for
the sinne. Never man smarted
emphatically from the hand of di-
uine justice; Oh that when we
suffer, we could aske what we
haue done; and could guide
our

our repentaunce to the rebat of
our euils. and our answere to be
-be That God whose counsells
are secret, evewhere his acti-
on is alreay open, will not be plese
to his Prophet, nor his Priest :
Without inquiete we shall know
nothing; wpon al his quicke hand
thing shall he conceale from
us, that is farr for ys to know.

¶ Who can chalenge but wonder
at once bethat David slack-
nesse in consulting with God,
and Gods speed in answering so
short a demand? He that so well
knew the way to Gods Oracle,
suffers Israel to be three yeeres
pinched with famine; here he
askes why they suffer; Even the
best hearts may be overtaken
with

with dulnesse in holy duties; But oh the maruellous mercy of our God, that takes not the aduantage of our weaknesses; David's question is not more slow, then his answer is speedie, *It is for Saul, and for his bloudie house, because he slew the Gibeonites* Israel was full of sinnes, besides those of Saul's house; *Saul's house was full of sinnes* besides those of bloud; Much bloud was shed by them besides that of the Gibeonites; yet the inistice of God singles out this one sinne of violence offered to the Gibeonites (contrary to the league made by *Joshua*, some fourte hundred yeeres before) for the occasion of this late vengeance. Where the

the causes of offence are infinite, it is iust with God to pitch vpon some; it is mercifull not to punish for all: Welneere fortie yeeres are past betwixt the commission of the sinne, and the reckoning for it. It is a vaine hope that is raised from the delay of iudgement; No time can be any preiudiceto the ancient of daies; When we haue forgotten our sinnes, when the world hath forgotten vs, he sues vs afresh for our arages. The slaughter of the Gibonites was the sinne not of the present, but rather the former generation; and now posteritic paies for their forefathers; Each we men hold it not vniust

to

to fit his briuit and excurse
of our debtors; & Eternall pain
ment. God yses only to require
of the persons temporarie of
times of succession.

As Saul was higher by the
head and shoulders then the rest
of Israel, both in stature and
dignitie, so were his sinnes
more conspicuous then those
of the vulgar. The eminence of
the person makes the offence
more remarkable to the eyes
both of God and men.

Neither Saul, nor Israel were
faultlesse in other kinde; yet
God fixes the sin of his reuenge
upon the massacre of the Gib-
onites. Every sin hath a tongue,
but that of bloud is tongueless.

and shewynge the rest. He who
is mercy it selfe abhorres cruci-
tie in his creature aboue all other
inordinatenesse; That holy
soule which was heauie pressed
with the weight of an hainous
adulterie, yet cries out, *Deliver
me from bloud, O God, the God of my
saluation, and my tongue shall sing
ioyfully of thy righteousness.*

If God would take account
of bloud, he might haue entred
the action vpon the bloud of
Vriab spilt by David; or (if he
would gather, insist in, Sauls
house) vpon the bloud of Abi-
melech the Priest; and fourescore
and fiue persons that did weare
a linnen Ephod; but it pleased
the wisdome and justice of the
Almighty

Almighty rather to call for the bloud of the Gibconites, though drudges of Israel, and a remnant of Amorites? Why this? There was a periurie attending vpon this slaughter; It was an ancient oath, wherein the Princes of the Congregation had bound themselves (vpon *Joshua's* league) to the Gibconites, that they would suffer them to live; an oath extorted by fraud, but solemn, by no lesse name, then the Lord God of Israel; *Sam* will now thus late either not acknowledge it, or not keepe it; out of his zeale therefore to the children of Israel, and Iudah, he roots out some of the Gibconites, whether

ther in a zeale of reuenge of their first imposture, or in a zeale of inlarging the possessions of Israel, or in a zeale of executing Gods charge vpon the brood of Canaanites, he that spared Agag whom he should haue smitten, smites the Gibconites whom he should haue spared: Zeale and good intention is no excuse, much lesse a warrant for euill; God holds it an high indignitie that his name should be sworne by, and violated. Length of time cannot dispense with our oathes, with our vowes: The vowes and oathes of others may binde vs, how much more our owne?

There was a famine in Israel;

a naturall man would haue ascribed it vnto the drought; and that drought perhaps to some constellations ; *David* knowes to looke higher ; and sees a divine hand scourging Israel for some great offence ; and ouer-ruling those second causes to his most iust executions. Even the most quick-sighted worldling is pore-blinde to spirituall obiects ; and the weakest eyes of the regenerate pierce the Heauens, and espy God in all earthly occurrences.

So well was *David* acquainted with Gods proceedings, that hee knew the remouall of the iudgement must begin at the satisfaction of the wronged ;

At

At once therefore doth he pray vnto God, and treat with the Gibeonites; *What shall I doe for you, and wherewith shall I make the attonement, that I may blesse the inheritance of the Lord?* In vaine should David (though a Prophet) blesse Israel, if the Gibeonites did not blesse them: Injuries done vs on earth giue ys power in heauen; The oppres-
for is in no mans mercy but his whom he hath trampled vpon.

Little did the Gibeonites thinke that God had so taken to heart their wrongs, that for their sakes all Israel should suffer. Even when we thinke not of it, is the righteous Judge avenging our vnrigheteous vexa-

H 2 tions;

tions; Our hard measures can not be hid from him, his returns are hid from vs; It is sufficient for vs, that God can be no more negligent then ignorant of our sufferings. It is now in the power of these despised Hiuites to make their own termes with Israel; Neither Silver, nor Gold will saour with them towards their satisfaction; Nothing can expiate the bloud of their fathers, but the bloud of seven sonnes of their deceased persecutor; Here was no other then a just retaliation, Saul had punished in them the offence of their predecessors, they will now revenge Saul, sinne in his children. The measure we mete vnto

vnto others, is with much equitie re-measured vnto our selues. Every death would not content them, of *Sauls* sonnes, but a cursed and ignominious, hanging on the Tree; Neither would that death, content them, vntesse their owne hands might be the executioners; Neither would any place serue for the execution but Gibeah, the Court of *Saul*; neither would they doe any of this for the wreaking of their owne fury, but for the appeasing of Gods wrath, *We will hang them vp vnto the Lord in Gibeah of Saul.*

David might not refuse the condition: Hee must deliuer, they must execute: Hee choofes

out scuen of the sonnes, and
grand-children of Saul ; That
House had raysed long an vn-
iust persecution against David ;
now God payes it vpon ano-
thers score. Davids loue and
oath to Jonathan, preseruies lame
Mephibosheb : How much more
shall the Father of all mercies
doe good vnto the childdren of
the c faithfull, for the couenant
made with their Parents ?

The ffe sonnes of Adriel the
Micholathite, Davids ancient ri-
uall in his first loue, which were
borne to him by Merab, Sauls
Daughter, and brought vp by
her barren sister Michal, the wife
of David, are yeelded vp to
death ; Merab was after a pro-
mise

mise of marriage to *David*, vnjustly giuen away by *Saul*, to *Adriel*; *Michol* feemes to abet the match in breeding the children; now in one act (not of *David*s seeking) the wrong is thus late auenged vpon *Saul*, *Adriel*, *Merab*, *Michol*, the children: It is a dangerous matter to offer iniury to any of God's faithful ones; If their meeknesse haue easily remitted it, their God will not passe it ouer without a feuere retribution.

These fiue, together with two sonnes of *Rizpah*, *Saul*s concubine, are hanged vp at once before the Lord; yea and before the eies of the World; No place but an Hill will serue for this

execution; The acts of iustice as they are intended for example, so they should be done in that eminent fashion that may make them both most instructive, and most terrifying; Men warrantable courses of priuate revenge seek to hide their heads in secrecio; The beautifull face of iustice both affects the light, and becomes it.

It was the generall charge of Gods Law that no corps should remaine all night vpon the gibbet; The Almighty hath power to dispense with his owne command; so doubtlesse hee did in this extraordinary case; these carcases did not defile, but expiate.) Sorrowfull Riz
-unc

p. 11

pah

pah spreads her a Tent of Sack-cloth vpon the rocke, for a sad attendance vpon those sons of her wombe ; Death might bereave her of them, not them of her loue ; This spectacle was not more grievous to her, then pleasing to God, and happy to Israel ; Now the clouds drop fatnesse, and the earth runs forth into plenty. The Gibeonites are satisfied, God reconciled, Israel relieved.

How blessed a thing it is for any Nation that iustice is unpartially executed euen vpon the mighty. A few drops of bloud haue procured large shewres from Heauen. A few carcasses are a rich compost to the

the earth ; The drought and
dearth remoue away with the
breath of thofe pledges of the
offender ; Judgements cannot
tyrannize where iuftice raignes:
as contrarily, there can be
no peace where bloud
cries vnheard, vn-
regarded.

The

The Numbering of the people.



S R A B L was growne
wanton and muti-
nous; God pulls them
downe first by the sword, then
by famine, now by pestilence;
Oh the wondrous, and yet iust
waies of the Almighty! Because
Israel hath sinned, therefore *Da-
uid* shall stane that Israel may be
punished; Because God is an-
grie with Israel, therefore
David shall anger him more,
and strike himselfe in Israel,
and

and Israel through himselfe.

The spirit of God else-where ascribes this motion to Satan, which here it attributes to God; Both had their hand in the worke; God by permission, Satan by suggestion; God as a Judge, Satan as an enemie: God as in a just punishment for sin, Satan as in an act of sinne; God in a wise ordination of it to good; Satan in a malicious intent of confusion; Thus at once God moued, and Satan moued; Neither is it any excuse to Satan or *David*, that God moued; neither is it any blemish to God, that Satan moued; The rulers sinne is a punishment to a wicked people: though they had

many

many sinnes of their owne,
whercon God might haue
grounded a iudgement, yet as
before he had i punish them
with dearth for Sauls sinnes, so
now he will not punish them
with plague, but for Dauids sinnes.
If God were not angrid with a
people, he woulde not giue vp
their gouernours to such euils
as whereby he is prouoked to
vengeance; and if their gouern-
ours be thus giuen vp, the i-
ple can not be safe; The body
drownes not whiles the head is
aboue the water; wherefore
that afte strikcs death is occurr'd
ly therfore are we charged to
make pteach and supplicacion,
as for all, so especially for those
doidly that

that are in eminent authoritie; when we pray for our selues, we pray not alwaies for them, but we cannot pray for them, and nor pray for our selues; the publique weale is not compriſed in the priuate, but the priuate in the publique.

What then was Davids ſinre? He will needs haue Israel and Iudah numbrd: Surely there is no malignitie in numbers; Neither is it vnfitt for a Prince to know his owne strength; this is not the firſt time that Israel hath gone vnder a teekoning. The act offendeth not, but the mis-affection; The faire ſting had bee ne commendably done out of a Princely prouidence, which

which now through the curiositie, pride, mis-confidence of the doer proues hainously vicious; Those actions which are in themselues indifferent, receiue either their life, or their bane from the intentions of the agent. *Moses* numbreth the people with thankes; *David* with displeasure: Those sins which carrie the smoothest forheads, and haue the most honest appearances, may more prouoke the wrath of God, then those which beare the most abomination in their faces. How many thousand wickednesse passid through the hands of Israel, which we men would rather haue branded out for a iudgement,

ment, then this of **David's** The righteous Judge of the world censures sinnes, not by their ill looks, but by their soule hearts.

Who can but wonder to see **Iacob** the Saint, and **David** the trespasser? No Prophet could speake better then that man of bloud; *The Lord thy God increase the people an hundred fold more then they be; and that the eies of my Lord the King may see it;* But why doth my Lord the King desire this thing? There is no man so lewd as not to be sometimes in good moods, as not to dislike some euill; contrariwise no man on earth can be so holy, as not sometimes to overlash; If were pitie that either **Iacob** or **David** should be tried by

by every ast; How comonably
hauewe seene thos men ready
to giue good aduise to others
for the ablding of some sinnes;
who in more grasse outrages
hauen not had grace to counsell
thair owne hearts on. The same
man that had deserued death
strich *David* for his trecherous
cruelty, dissuades *David* from an
act that carried but a suspition
of evill; It is not so much to be
regarded who it is that admis-
misheth vs; as what he brings;
Good counsell is indeede the
worse for the foule carriage;
There are some dishes that we
may eat euill from. *Scurtish*
hands. *W. H.* *W. H.* *W. H.* *W. H.*
The purpose of sinnes in a
I faith-

faithfull man is odious, much more the resolution: Notwithstanding *Ioabs* discreet admonition *David* will hold on his course; and will know the number of the people, only that he may know it; *Ioab* and the Captaines addresse themselues to the worke: In things which are not in themselues euill, it is not for subiects to dispute but to obey; That which authoritie may sinne in commanding, is done of the inferiour, not with safetie only, but with praise. Nine moneths and twentie daies is this generall muster in hand; at last the number is brought in; Israel is found eight hundred thousand strong, Iudah

dah fiftie hundred thousand; the
ordinarie companies which ser-
ued by course for the roiall
gard (foure and twentie thou-
sand each moneth) needed not
be reckoned; the addition of
them with their seuerall Cap-
taines raises the summe of Israel
to the rate of eleuen hundred
thousand. A power able to
puffe vp a carnall heart; but
how can an heart that is more
then flesh trust to an armie of
flesh? Oh holy *David*, whither
hath a glorious vanitie trans-
ported thee? Thou which once
didst sing so sweetly, *Put not your
trust in Princes, nor in the sonne of
man; for there is no helpe in him. His
breath departeth, and he returneth to*

his earth, when his thoughts perish;
Blessed is he that bath the God of Ia-
cob for his helpe, whose hope is in the
Lord his God; How canst thou
now stoope to so vnsafe and
unworthy a confidence?

As some stomachfull horse
that wil not be stope in his ca-
reel with the sharpest bit, but
runneth heddily till he come to
some wall, dr. ditch, and then
standeth still and trembles, so did
David; All the dissuasions of
Iacob could not restraine him
from his intended course; al-
most ten moneths doth he run
on impetuously, in a way of his
owne, rough and dangerous, at
last his heart smires him; the
conscience of his offence, and
the

the feare of judgment haue
fetcht him vpon his knees, O
Lord I haue sinned exceedingly in
that I haue done; therefore now
Lord, I beseeche thee take away the
trespass of thy seruant, for I haue
done very foolishly. It is possible
for a sinne not to haue only,
but to sojourne in the holiest
soule; but though it sojourne
there as a stranger, it shall not
dwell there as an owner. The
renewed heart after some ro-
uings of error will once (ere
outer-long) returne home to
it selfe, and fall out with that ill
guide, wherewith it was misled,
and with it selfe for being mis-
led; and now it is resolued into
teares, and breathes forth no-

I 3 thing

thing but sighes, and confessions, and deprecations.

Heere needed no *Nathan* by a parabolicall circumlocution to fetch in *David* to a sight, and acknowledgement of his sin; The heart of the penitent supplied the Prophet; no others tongue could smite him so deep as his owne thoughts; But though his reines chastisid him in the night, yet his Seer scourges him in the morning, *Thus saith the Lord, I offer thee three things, choose thee which of them I shall doe unto thee.* But what shall we say to this? When vpon the Prophets reproofe for an adulterie cloaked with murder, *David* did but say, *I haue sinned, it was* presently

presently returned, God hath put away thy sinne ; neither did any smart follow, but the death of a mis-begotten infant ; and now when he voluntarily reprooved himselfe for but a needless muster, and sought for pardon vnbidden with great humiliation, God sends him three terrible scourges, famine, sword, or pestilence ; that he may choose with which of them he had rather to bleed ; he shall haue the fauour of an election, not of a remission. God is more angred with a spirituall, and immediate affront offred to his Maiestie, in our pride, and false confidence in earthly things, then with a fleshly crime

I 4 though

though hainously seconded: It was an hard and wofull choice; of three yeeres famine added to the three fore-past; or of three monthes flight from the sword of an enemy, or three daies pestilence; The Almighty that had fore-determined his judgement, referres it to *David* will as fully, as if it were utterly undetermined; God hath resolved, yet *David* may choose; That infinite wisdome hath foreseen the very will of his creature; which whiles it freely indibes it selfe to what it had rather, unwittingly wills that which was fore-appointed in heauen.

We doe well to beleue thee, O
David.

David, that thou wert in a wonderfull straite; this very libertie is, no other then feters. 3. Thou needst not haue famine, thou needst not haue the sword, thou needst not haue pestilence; one of them thou must haue; There is miserie in all, there is miserie in any; thou and thy people can die but once; and once they must die; either by famine, warre, or pestilence. Oh God, how vainely doe we hope to passe ouer our sinnes with impunity, when all the fauour that David and Israel can receive is to choose their bane? Yet behold, neither sinnes, nor threats, nor feares can bereave a true penitent of his faith,

faith, Let vs fall now into the bands of the Lord, for his mercies are great. There can be no cuill of punishment wherein God hath not an hand; there could be no famine, no sword without him; but some euils are more immediate from a diuine stroke; such was that plague into which *Dauid* is vnwillingly willing to fal, He had his choyce of dayes, moneths, yeares in the same number; and though the shortnesse of time prefixed to the threatened pestilence might seeme to offer some aduantage for the leading of his election, yet God meant (and *Dauid* knew it) hercyn to proportion the difference of time to the violence of

of the plague ; neither should any fewer perish by so few daies pestilence , then by so many yeares famine : The wealthiest might auoyd the dearth , the swiftest might run away from the Sword ; no man could promise himselfe safetie from that pestilence : In likelihood Gods Angell would rather strike the most guiltie ; How euer therefore *David* might well looke to be inwrapped in the common destruction, yet he rather chooses to fal into that mercy which he had abused , and to suffer from that iustice which he had prouoked ; *Let vs now fall into the hands of the Lord.*

Humble confessions, and devout

Without penance cannot alwaies a-
lent temporall judgements ;
Gods Angell is abroad , and
within that short compasse of
time sweepes away seuentie
thousand Israchites ; David was
proud of the number of his sub-
iects, now they are abated ; that
he may see cause of humiliation
in the matter of his glory ; In
what we haue offended , wee
commonly smart ; These thou-
sands of Israel were not so inno-
cent, that they should onely pe-
rish for Davids sinne ; Their sins
were the motiues both of this
sinne, and punishment ; besides
the respect of Davids offence,
they die for themselves .
It was no ordinary pestilence
that

that was thus suddenly, and vniuersally mortall ; Common eyes saw the botch, and the markes, saw not the Angell ; *Davids* clearer sight hath espyed him (after that killing peragration through the Tribes of Israel) shaking his sword ouer Jerusalem, and houering ouer Mount Sion ; and now he who doubtlesse had spent those three dismall daies in the saddest contrition ; humbly casts himselfe downe at the feete of the auenger, and layes himselfe ready for the fatall stroke of justice ; It was more terror that God intended in the visible shape of his Angell, and deeper humiliation ; and what hee meant,

meant, hee wrought ; Neuer Soule could be more deiccted, more anguished with the sense of a iudgement ; in the bitterness wherof hee cryes out, *Behold I haue sinned, yea I haue done wickedly ; But these Sheepe what haue they done ? Let thine hand, I pray thee, be against me, and against my fathers house.* The better any man is, the more sensible hee is of his owne wretchednesse ; Many of those Sheepe were Wolues to *David* ; What had they done ? They had done that which was the occasion of *Davids* sinne, and the cause of their owne punishment ; But that gracious penitent knew his owne sinne, he knew not theirs ; and therefore

can

can say, *I haue sinned, What haue they done?* It is safe accusing, where we may be boldest, and are best acquainted, our felues.

Oh the admirable charitie of *David*, that would haue ingrossed the plague to himselfe, and his house, from the rest of Israel; and sues to interpose himselfe betwixt his people and the vengeance; Hee that had put himselfe vpon the pawes of the Beare, and Lion, for the rescue of his Sheepe, will now cast himselfe vpon the sword of the Angell, for the preseruation of Israel; There was hope in those conflicts; in this yeeldance there could be nothing but death; Thus didst thou, O sonne of *David*,

David, the true and great Shepherd of thy Church, offer thy selfe to death for them who had their hands in thy bloud; who both procured thy death, and deserved their owne. Here hee offered himselfe for them that had sinned, for those whom hee professeth to haue not donee evill; thou that didst no sinne, vouchsauedst to offer thy selfe for vs, that were all sinnes; He offered and escaped, thou didst offer, and diedst; and by thy death we liue, and are freed from euerlasting destruction.

But, O Father of all mercies, how little pleasure doest thou take in the bloud of sinnes? it was thine owne pitty that inhibited

hibited the destroyer ; Ere *Dauid* could see the Angell, thou hadst restrained him ; *It is sufficient, hold now thine hand* ; If thy compassion did not both withhold and abridge thy iudgements ; what place were there for vs out of hell ?

How easie and iust had it been for God to haue madethe shutting vp of that third euening red with bloud ? His goodnesse repents of the slaughter ; and cals for that Sacrifice wherwith he will be appeased ; An Altar must bee built in the threshing-floore of *Araunah* the Iebusite ; Lo, in that very Hill where the Angel held the sword of *Abraham* from killing his

K Sonne,

Sonne, doth God now hold the
Sword of the Angell from kil-
ling his people ; Vpon this ve-
ry ground shall the Temple, af-
ter, stand ; heere shall be the ho-
ly Altar , which shall send vp
the acceptable oblations of
Gods people in succeeding ge-
nerations.

O God, what was the thresh-
ing-floore of a Iebusite to thee
aboue all other soyles ? What
virtue, what merit was in this
earth ? As in places, so in per-
sons, it is not to be heeded what
they are , but what thou wilt ;
That is worthiest which thou
pleasest to accept.

Rich and bountifull Araunah
is ready to meeke David in so
holy

holy a motion ; and munifi-
cently offers his Sion for the
place, his Oxen for the Sacri-
fice, his Carts and Ploughes,
and other Utensils, of his Hus-
bandry for the wood ; Two
franke hearts are well met ; Da-
uid would buy, Aranah would
giue ; The Iebusite would not
sell, David will not take :
Since it was for God, and to
David, Aranah is loth to bar-
gaine : Since it was for God,
David wisheth to pay deare, I
will not offer burnt Offering to the
Lord my God, of that which doth
cost mee nothing ; Heroicall spi-
rits doe well become eminent
persons ; Hee that knew it was
better to giue then receiue,

K 2 would

would not receive but give; There can be no devotion in a niggardly heart; As vnto dainty palaces, so to the godly soule, that tastes sweetest that costs most; Nothing is deare enough for the Creator of all things. It is an ~~heartlesse~~ piety of those base minded Christians, that deare onely to seue God, His or her good cheape; and on 9th A^u 54th y^r 1600 y^r 1600 not any record is made of any man or woman that did any thing for God. **Contem-**
plation of Humble Devotion.

That little child is the best example of weareing the yoke of Christ, and the best example of a true Christian. **Contem-**
plation of Humble Devotion.

Contemplations.

THE SEVENTEENTH BOOKE.

Adonijah defeated.

*David's end and Salmons be-
ginning.*

*The execution of Ioab and Shi-
mei.*

*Salmons choice, with his judge-
ment upon the two Harlots.*

The Temple.

*Salomon with the Queene of
Sheba.*

Salmons Defection.

K 3

Избранные
из Сборника
А. Никитина
СЛОВА



СЛОВА
С А



TO
MY WORTHILY
MUCH HONOURED
FRIEND S^r HENRY MILDW^Y
Knight, Master of the Jewell-
house; all grace and
peace.



MR,
Besides all private
obligations, your
very name chal-
lengeth from me
all due services
of loue, and ho-
nour; If I haue received mercy to
beare any fruit, next under heauen,

THE EPISTLE.

I may thanke the stocke wherein I was ynged ; which was set by no other then the happie hand of your right Honorable Grandfather ; How haue I so long forborne the publicke Testimoniie of my iust gratulations, and thankfull respects to so true an heire of his noble vertues. Pardon me that I pay this debt so late ; and accept of this parcall of my well-meant labours ; Wherein you shall see S A L Q M O N both in his rising and setting ; his rising hopefull and gloriouse, his declination fearefull ; You shall see the proofes of his early graces ; of mercie, in sparing A D O N I I A H , and A B I A T H A R ; of iustice, in purifing that riuall of his, with I O A B , and S H I M E I ; of wisdom, in his award betwixt the two barlets, and the administration of his Court, and state ; of pietie, in building and hallowing the Temple ; all daffed in his fall, repaired in his repentance. I haue no cause to misdoubt either the acceptation, or use of these mine hie pitch'd thoughts ; which, together with your selfe,

DEDICATORIE.

selfe, and your worthy and vertuous
Lady, I humbly commend to the care and
blessing of the hiest; who am bound by
your worth and merits to be ever

Your sincerenly, and thankfully
deuoted in all obseruance,

Ios : HALL.



Contemplations.

ADONIJAH

Defeated.

A y. i. D. had not so
carefully husban-
ded his yeres, as to
maintaine a vigo-
rous age; he was therefore what
through warres, what with sor-
rowes, what with sicknesse,
decrepit betimes; By that time
he was seuentie yeres old, his
naturall

naturall heate was so wasted, that his clothes could not warme him; how many haue we knowne of more strength, at more age? The holiest soule dwells not in an impregnable fort; If the reuenging Angell spared *David*, yet age and Death will not spare him; Neither his new altar, nor his costly sacrifice can be of force against decay of nature; Nothing but death daily prevent the weaknesses of age and bosome.

None can blame a people if when they haue a good King, they are desirous to hold him; *David's* seruants and subiectes haue commended vnto his bed a faire young virgin; not for the

the heat of lust, but of life; that by this meanes they might make an outward supplie of fuel for that vitall fire which was well-nere extinguished with age.

As it is in the market, or the stage, so it is in our life; One goes in, another comes out; when *David* was withering, *Adonijah* was in his blosome; That sonne, as he was next to *Absalom* both in the beautie of his body, and the time of his birth, so was he too like him in practise; He also taking aduantage of his fathers infirmitie, will be caruing himselfe of the kingdome of Irael; That he might no whit vary from his paternoe, he gets him

him, also charcts and horse-men, and fiftie men to run before him: These two, *Abfalom* and *Adonijah* were the darlings of their father: Their father had not displeased them from their childhood; therefore they both displeased him in his age; Those children had need to be very gracious, that are not marred with pampering; It is more then God owes us, if we receive comfort in those children whom we haue over-loued; The indulgence of parents at last paies them hotne in crosses.

It is true that *Adonijah* was *David*'s eldest sonne now remaining, and therefore might seeme to challenge the iustest title to

mid

the

the Crowne; But the kingdome of Israel (in so late an erection) had not yet knowne the right of succession: God himselfe that had ordained the gouernment, was as yet the immediate elector; He fetcht *Saul* from among the stiffe, and *David* from the sheepfold ; and had now appointed *Salomon* from the ferule, to the Scepter.

And if *Adonyah* (which is vn-like) had not knowne this, yet it had beene his part to haue taken his father with him in this claime of his succession; and not so to preuent a brother, that he should shoulder out a father; and not so violently to preoccupate the throne, that he should rather

rather be a rebell, then an heire.

As *Abdalom*, so *Adonyah* wantes not furtherers in this usurpati-
on, whether spirituall, or tem-
porall; *Iacob* the Generall, and
Abiathar the Priest giue both
counsell, and aid to so vnseaso-
nable a challenge; These two
had beene firme to *David* in all
his troubles, in all insurrections;
yet now finding him fastned to
the bed of age, and death, they
shew themselves thus slipperie
in the loose; Outward happi-
ness and friendship are not
knowne till our last act. In the
impotencie of either our re-
uenge or recompence, it will ca-
sily appeare who loued vs for
our selues, who for their owne
ends.

Had

Had not *Adonijah* knowne
that *Salomon* was designed to
the kingdome both by God,
and *David*, he had neuer inuited
all the rest of the Kings sonnes,
his brethren, and left out *Salo-
mon*; who was otherwise the
most vnlikely to haue beeene his
riuall in this honour; all the
rest were elder then he; and
might therefore haue had more
pretence for their competition:
Doubtlesse the Court of Israel
could not but know, that im-
mediately vpon the birth of *Sa-
lonon*, God sent him by *Nathan*
the Prophet, a name and mes-
sage of loue; neither was it for
nothing that God called him
Iedidiah; and fore-promised him

L the

the honour of building an house to his Name; and (in returne of so glorious a seruice) the establishment of the throne of his kingdome ouer Israel for euer; Notwithstanding all which, *Adonijah* backed by the strength of a *Ioab*, and the grauitie of an *Abiathar*, will vnderworke *Salomon*, and iustle into the not-yet-vacant seat of his father *Dauid*. Vaine men,whiles like proud and yet brittle clay, they will be knocking their sides against the solid, and eternall decree of God, break them-selues in peeces.

I doe not finde that *Adonijah* sent any message of threats, or vnkindnesse to *Zedok* the Priest, or

or *Nathan* the Prophet; or *Be-naiah* the sonne of *Iehoiada*, and the other worthies; only he invited them not to his feast with the Kings sonnes, and seruants; Sometimes a very omission is an affront, and a menace. They well knew that since they were not called as guests, they were counted as enemies; Ceremonies of curtesie, though they be in themselues sleight, and arbitrarie, yet the neglect of them in some cases may vndergoe a dangerous construction.

Nathan was the man by whom God had sent that errand of grace to *David*, concerning *Salomon*, assuring him both to raigne, and prosper; yet now

L 2 when

when *Adonyahs* plot was thus on foot, he doth not sit still, and depend vpon the issue of Gods decree, but he bestirres him in the businesse, and consults with *Bathsheba* how at once to saue their liues, and to aduance *Salomon*, and defeate *Adonyah*; Gods pre-determination includes the meanes as well as the end; the same prouidence that had ordained a crowne to *Salomon*, a repulſe to *Adonyah*, preseruation to *Bathsheba* and *Nathan*, had fore-appointed the wise and industrious endeouours of the Prophet to bring about his iuft, and holy purposes; If we would not haue God wanting to vs, we must not be wanting

ting to our selues : Euen when we know what God hath meant to vs, we may not be negligent.

The Prophets of God did not looke for reuelation in all their affaires, in some things they were left to the counsell of their owne hearts ; the policie of *Nathan* was of vse as well as his prophecie : that alone hath turned the streame into the right channell ; Nothing could be more wisely contriued then the sending in of *Bathsheba* to *David*, with so seasonable and forceable an expostulation, and the seconding of hers with his owne.

Though lust were dead in

L ; *David*,

David, yet the respects of his old matrimonial loue liued still; the very presence of Bathsheba pleaded strongly; but her speech more; the time was, when his affection offendid in excesse towards her being then another; he cannot now neglect her being his owne; and if either his age, or the remorse of his old offence should haue set him off; yet she knew his oath was sure; *My Lord thou swarest by the Lord thy God ynto thine handmaid*, saying, *Affuredly Salomon thy sonne shall raigne after me, and he shall sit upon my throne;* His word had beone faine, but his oath was inuiolable; we are engaged if we haue promised, but if we haue not, then we

we haue sworne, we are bound.

Neither heauen nor earth
hath any gieues for that man
that can shake off the fetters of
an oath; for he cares not for
that God whom he dares in-
uoke to a falsehood; and he that
cares not for God, will not care
for man.

Ere Bathsheba can be ouer the
threshold, *Nathan* (vpon compact)
is knoeing at the doore.
Gods Prophet was never but
welcome to the bed-chamber
of King *David*; In a seeming
strangenesse he falls vpon the
same suit, vpon the same com-
plaint with Bathsheba: Honest
policies doe not mis-become
the holiest Prophets; She might

L 4 seeme

seeme to speake as a woman, as a mother, out of passion; the word of a Prophet could not be misdoubted; He therefore that had formerly brought to *David* that chiding and bloudy message concerning *Bathsiba*, comes now to *David*, to sue for the life and honour of *Bathsiba*, and he that was sent from God (to *David*) to bring the newes of a gracious promise of fauour vnto *Solomon*, comes now to challenge the execution of it from the hands of a father; and he whose place freed him from suspicion of a facti-
on, complaines of the insolent demeanure and proclamation of *Adonyah*; What he began with

with an humble obeylance, shutting vp in a lowly and lowing expostulation, Is this thing done by my Lord the King, and thou hast not shewed thy seruante who should sit on the Throne of my Lord the King after him? As *Nathan* was of Gods counsell vnto *David*, so was he of *David*s Counsell both to God, and the State; As God therefore vpon all occasions told *Nathan* what he meant to doe with *David*, so had *David* w^tt to tell *Nathan* what he meant to doe in his holy and most important ciuill affaires. There are cases wherein it is not vnsit for Gods Prophets to meddle with matters of State; It is no disparagement to religi-
ous

ous Princes to impart their counsels vnto them, who can requite them with the counsels of God.

That wood which a single yron could not riue, is soone splitted with a double wedge; The seasonable importunitie of *Bathsheba* and *Nathan*, thus seconding each other, hath so wrought vpon *David*, that now his loue to *Adonijah* giues place to indignation, nature to an holy fidelitie; and now he renewes his ancient oath to *Bathsheba* with a passionate solemnitie; *As the Lord liueth, who bath redeemed my soule out of all aduersitie, euен as I sware vnto thee by the Lord God of Israel, saying, Assuredly Salomon*
thy

thy sonne shall reigne after me, and
he shall sit vpon my throne in my
stead; so will I certainly doe this day;
In the decay of Davids body I
finde not his intellectiue po-
wers any whit impaired; As one
therefore that from his bed
could with a perfect (if weake)
hand stere the gouernment of
Israel; he giues wise and full di-
rections for the inauguration of
Salomon; *Zadok* the Priest, and
Nathan the Prophet, and *Benaiah*
the Captaine receiue his graue
and Princely charge for the car-
riage of that so weightie a busi-
nesse! They are commanded to
take with them the royll gard,
to see *Salomon* vpon his fathers
Mule, to carry him downe in
state

state to *Gibon*, to anoint him with the holy oile of the Tabernacle, to sound the trumpets and proclame him in the streets, to bring him backe with triumph and magnificence to the Court, and to set him in the roiall Throne with all the due ceremonies of Coronation.

How pleasing was this command to them who in *Salomons* glorie saw their owne safetie? *Benaiah* applauds it, and not fearing a fathers enuie, in *Davids* presence wisheth *Salomons* throne exalted aboue his; The people are rauished with the joy of so hopefull a succession; and breake they earth, and fill the heauen with the noise of

their

their Musick and shoutings.

Salomons guests had now at last better cheere then *Adonijahs* ; whose feast (as all wicked mens) ended in horror ; No sooner are their bellies full of meat, then their eares are full of the sound of those trumpets, which at once proclaime *Salomons* triumph, and their confusione ; Euerafter the meale is ended comes the reckoning ; God could as easily haue preuented this iollitic, as marred it ; But he willingly suffers vaine men to please themselves for the time in the conceited successe of their owne projects, that afterwards their disappointment may be so much more grieuous ; No doubt,

doubt, at this feast there was
many an health drunke to *Adonijah*, many a confident boast of
their prospering designe, many
a scorne of the despised faction
of *Solomon*; and now for their
last dish is serued vp astonish-
ment, and fearefull expectation
of a iust reuenge. *Jonathan*, the
sonne of *Abiathar* the Priest,
brings the newes of *Solomons* so-
lemn and joyfull enthronizati-
on; now all hearts are cold, all
faces pale; and euery man hath
but life enough to run away;
How suddenly is this braving
troupe dispersed? *Adonijah* their
new Prince flies to the hornes
of the Altar, as distrusting all
hopes of life, save the Sanctitie
of

of the place, and the mercie of his riuall.

So doth the wise and iust God befoole proud and insolent sinners in those secret plots, wherein they hope to vnder-mine the true sonne of *David*, the Prince of peace; he suffers them to lay their heads together and to feast themselues in a iocund securitie, and promise of successse; at last, when they are at the height of their ioyes, and hopes, he confounds all their deuices, and laies them open to the scorne of the world, and to the anguish of their owne guiltie hearts.

David

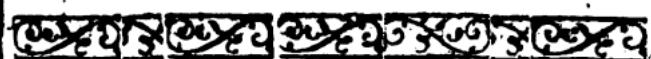
to sorne of his knyghtes to



and to the

Dauids end, and Salo-

mons beginning.



and to the

T well became Salo-

I mon to begin his raigne

in peace. Adonijah re-

ceives pardon vpon his good

bchauour, and finds the thronc

of Salomon, as safe as the Altar.

David liues to see a wise sonne

warme in his seat, and now hee

that had yeelded to succession

yeelds to nature. Many good

counsels had David giuen his

heire; now hee summes them

up in his end. Dying words

are

are wont to be weightiest; The Soule when it is entring into glory breathes nothing but divine. *I goe the way of all the earth;* How well is that princely heart content to subscribe to the conditions of humane mortalitie; as one that knew Soueraigntie doth not reach to the affaires of nature? Though a King, he neither expects, nor desires an immunity from dissolution; making not account to goe in any other then the common tracke, to the vniuersall home of mankinde, the house of age; Whither should earth but to earth? and why should wee grudge to doe that, which all doe? *Be thou strong therefore, and shew*

M

shew

shew thy selfe a man ; Euen when his spirit was going out, he puts spirit into his Sonne ; Age puts life into youth, and the dying animates the vigorous. He had well found that strength was requisite to gouernment ; that he had need to be no lesse then a man that should rule ouer men ; If greatnesse should never receiue any opposition, yet those worlds of cares, and busynesses that attend the chayre of State, are able to ouer-lay any meane powers ; A weake man may obey, none but the strong can gouerne. Gracelesse courage were but the whet-stone of tyranny ; *Take heed therefore to the charge of the Lord thy God, to walke in*

in his wayes, and to keepe his Se-
tates. The best legacy that Da-
uid bequeathes to his heire, is
the care of piety; himselfe had
found the sweetnesse of a good
conscience, and now hee com-
mends it to his successor. If
there be any thing that in our
desires of the prosperous con-
dition of our children, takes
place of goodness, our hearts
are not vpright. Here was the
father a King, charging the
King his sonne to keepe the
Statutes of the King of Kings;
as one that knew greatnesse
could neither exempt from o-
bedience, nor priuiledge sinne;
as one that knew the least de-
viation in the greatest and

hiest Orbe, is both most sensible, and most dangerous. Neither would he haue his sonne to looke for any prosperity, saue onely from well-doing ; That happiness is built vpon sands or Ice, which is raised vpon any foundation; besides vertue. If *Salomon* were wise, *David* was good ; and if old *Salomon* had well remembred the counsell of old *David*, hee had not so foulely mis-carried.

After the precepts of pietie, follow those of iustice ; distributing in a due recompence, as reuenge to *Ioab* and *Shimei*, so fauour to the house of *Barzillai*. The bloudiness of *Ioab* had lien long vpon *Danids* heart ; the hideous

hideous noyse of those treacherous murders, as it had pierced heauen, so it still filled the eares of *David*; He could abhorre that villanie, though hee could not reuenge it ; What hee cannot pay, he will owe, and approue himselfe at last a faithfull debitor : Now he will defray it by the hand of *Salomon*. The slaughter was of *Abner*, and *Amasa*, *David* appropriates it ; *Thou knowest what Ioab did to mee* : The Soueraigne is smitten in the Subiect ; Neither is it other then iust, that the arraignment of meane malefactors runnes in the stil of wrong to the Kings Crowne and dignitie : How much more doest thou, O sonne of *David*,

M 3 take

take to thy selfe those insolencies which are done to thy poorest subiects, seruants, sonnes, members here vpon earth? No *Saul* can touch a Christian here below, but thou feelest it in heauen, and complainest.

But, what shall we thinke of this? *David*, was a man of war, *Salomon* a King of peace; yet *David* referres this reuenge to *Salomon*; How iust it was that he who shed the bloud of warre in peace, and put the bloud of warre vpon his girdle that was about his loynes, should haue his bloud shed in peace, by a Prince of peace; Peace is fittest to rectifie the out-rages of Warre; Or whether is not this done in type

type of that diuine administration, wherein thou, O Father of heauen, hast committed all iudgement vnto thine eternall sonne? Thou who couldst immediately either plague, or absoule sinners, wilst doe neither but by the hand of a Mediator.

Salemon learned betimes what his ripeness taught afterwards, *Take away the wicked from the King, and his Throne shall be established in righteousness;* *Cruell Iob;* and *malicious Shimei,* must therefore vpon the first opportunity remoued; The one lay open to present iustice, for abetting the conspiracy of *Adonijah;* neither needes the helpe of time for a newaduantage; The other went

under the protection of an oath from *David*, and therefore must be fetcht in vpon a new chal-
lenger. The hoare head of both
must be brought to the graue
with bloud ; else *David*'s head
could not be brought to his
graue in peace ; But puishi-
ment of malefactors is the debt
of authoritie ; If that holy King
hath run into a refages ; yet as
one that hateth and feares him
breaks the banke ; he gives or-
der to his pay-master ; It shall
be defraid, if not by him, yet
for him.

Generous natures cannot be
vnhankfull : *Barzillai* had
shewed *David* some kindeste
in his extremitie ; and now the
good

good man will haue posteritie to inherit the thankes. How much more bountifull is the Father of mercies, in the remuneration of our poore ynworthy seruices? Even successions of generations shall fare the better for the good parent.

The dying words and thoughts of the man after Gods owne heart did not confine them selues to the straites of these particular charges, but enlarged them selues to the care of Gods publique seruice; As good men are best at last, David did neuer so busily, and carefully marshall the affaires of God, as when he was fixed to the bed of his age and death. Then did he lode

lode his sonne *Salomon* with the charge of building the houise of God ; then did he lay before the eies of his sonne the modell and patterne of that whole sacred worke whereof if *Salomon* bearc the name, yet *David* no lessc merits it : He now giues the plat-forme of the Courrs, and buil-dings ; He giues the gold and siluer for that holy vse ; an hun-dred thousand talents of Gold, a thousand thousand talents of Siluer ; besides brasse and yron passing weight ; He weighes out those precious mettalls for their severall designements ; Euery future vessel is laid out already in his poise, if not in his forme ; He excites the Princes of Israel
to

to their assistance, in so high a worke; He takes notice of their bountifull offerings; He numbers vp the Levites for the publique seruice, and sets them their taskes. He appoints the Singers, and other Musitians to their stations; the Porters to the Gates that should be; And now when he hath set all things in a desired order, and forwardnesse, he shuts vp with a zealous blessing of his *Salomon*, and his people, and sleepes with his fathers. Oh blessed soule, how quiet a possession hast thou now raken (after so many tumults) of a better Crowne! Thou that hast prepared all things for the house of thy God, how happily art thou now

now welcomed to that house of his, not made with hands, eternall in the heauens! Who now shall enui vnto good Princes the honour of ouerseeing the busynesses of God, and his Church; when *David* was thus punctuall in these diuine prouisionis? What feare can be of usurpation where they haue so glorious a precedent?

Now is *Salomon* the second time crowned King of Israel; and now in his owne right (as formerly in his fathers) sits peaceably vpon the Throne of the Lord; His awe and power come on faster then his yeres; Enui and ambition where it is once kindled, may sooner be hid

hid in the ashes, then quite put out; *Adonijah* yet hangs after his old hopes; He remembers how sweet he found the name of a King; and now hath laid a new plot for the setting vp of his crackt title; He would make the bed a step to the throne; His old complices are surc enough; His part would gather much strength, if he might injoy *Abi-shag* the relict of his father, to wife; If it were not the Iewish fashion (as is pretended) that a Kings widow should mary none but a King; yet certainly the power both of the alliance, and friendship of a Queene must needs not a little aduance his purpose; The craftie riuall
dare

dare not either moue the suit to *Salomon*, or effect the mariage without him; but would cunningly vndermineth the sonne by the suit of that mother, whose suit had yndermined him. The weaker vessels are commonly vsed in the most dangerous suggestions of euill.

Bathsheba was so wise a woman that some of her counsels are canonized for diuine, yet she saw not the depth of this drift of *Adonyah*; therefore she both entertaines the suit, and moues it: But what euer were the intent of the suitor, could she choose but see the vnlawfulness of so incestuous a match? It is not long since she saw her late

late husband *David* abominating the bed of those his Concubines, that had beeue touched by his sonne *Absalom*; and can she hold it lawfull that his son *Adonijah* should climbe vp to the bed of his fathers wife? Sometimes euuen the best eies are dimme, and discerne not those things which are obuious to weaker sights : Or whether did not *Bathsheba* well see the fouleinesse of the suit, and yet in compassion of *Adonijahs* late repulse (wherein she was the chiefe agent) and in a desire to make him amends for the losse of the kingdome, she yeelds euuen thus to gratifie him. It is an iniurious weaknesse to be drawne

drawne vpon any by respects to
the furtherance of faultie suits,
of vnlawfull actions.

No sooner doth *Bathsheba*
com in place, then *Salomon* her
sonne rises from his chaire of
State and meets her and bowes
to her, and sets her on his right
hand ; as not so rememb'ring
himselfe to be a King, that he
should forget he was a sonne.
No outward dignitie can take
away the rights and obligati-
ons of nature ; Had *Bathsheba*
beene as meane, as *Salomon* was
mighty, she had carried away
this honour from a gracious
sonne : Yet for all these due
complements, *Bathsheba* goes a-
way with a deniali ; Reu'rence
she

she shall haue, she shall not haue
a condescendent.

In the acts of Magistracie, all
regards of naturall relations
must giue way; That which she
propounded as a small request,
is now, after a generall and con-
fused engagement rejected, as
vnreasonable. It were pittie we
should be heard in all our suits.
Bathsheba makes a petition
against her selfe, and knowes it
not; her safetie and life depends
vpon *Salomons* raigne, yet she vn-
wittingly moues for the ad-
uancement of *Adonyah*.

Salomon was too dutifull to
checke his mother, and too wise
to yeeld to her: In ynsit suppli-
cations wee are most heard

N

when

when we are repelled. Thus doth our God many times answer our prayers with mercifull denials, and most blesseth vs in crossing our desires.

Wise Salomon doth not finde himselfe perplexed with the scruple of his promise; he that had said *Aske on, for I will not say thee nay,* can now sweare, *God doe so to me, and more also,* if Adonijah haue not spoken this word against his owne life. His promise was according to his supposition; his supposition was of no other then of a suit, honest, reasonable, expedient; now he holds himselfe free from that grant, wherein there was at once both sinne and danger.

No

No man can be intangled with generall words against his own iust and honest intentions.

The policies of wicked men befoole them at last ; this intercession hath vndone *Adonijah*, and in stead of the Throne, hastens his grauel. The sword of *Benaiah* puts an end to that dangerous riualities. *Joab* and *Abiathar* still held Champerty with *Adonijah* ; Their hand was both in his claime of the kingdome, and in the suit for *Abishag*. There are crimes wherein there are no accessories, such is this of treason. *Abiathar* may thank his burden that he liues ; Had he not borne the Arke of the Lord before *David*, who had not now carried his

N 2 head

head vpon his shoulders ; Had he not beeene afflicted with *Dauid*, he had perished with *Adonijah* ; now though he were, in his owne merit, a man of death, yet he shall suruiue his partners, *Get thee to Aia both unto thine owne fields* ; The Priesthood of *Abiathar*, as it aggrauated his crime, so it shall preferue his life : Such honour haue good Princes giuen to the Ministers of the Sanctuarie, that their very coate hath beeene defence enough agaist the sword of iustice; how much more should it be of prooffe against the contempt of base persons ?

Besides his function, respect is had to his sufferings ; The fa-

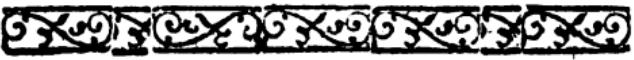
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ther and brethren of *Abiathar* were slaine for *Davids* sake, therefore for *Davids* sake *Abiathar* (though worthy of death) shall liue; He had beeene now a dead man, if he had not beeene formerly afflicted; Thus doth our good God deale with vs; by the rod he preuents the sword; and therefore will not condemne vs for our sinnes, because we haue suffered. If *Abiathar* doe not forfaite his life, yet his office he shall; he must change Ierusalem for Anathoth, and the Priesthood for a retired priuacie. It was fourteene yeeres agoe since the sentence of judgement was denounced against the house of *Eli*; now

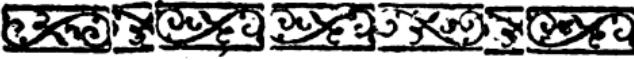
N ; doth

doth it come to execution; This iust quarrell against *Abiathar* (the last of that line) shall make good the threatned iudgement; The wickednesse of *Elies* house was neither purged by sacrifice, nor obliterated by time: If God pay slowly, yet he paies sure; Delay of most certaine punishment is neither any hindrance to his iustice, nor any comfort to our miseries.

The



The execution of Joab, and Shimei.



 *Biathbar* shall liue though he serue not ; It is in the power of Princes to remit (at least) those punishments which attend the breach of humane Lawes; good reason they should haue power to dispence with the wrongs done to their owne persons ; The newes of *Adonyahs* death, and *Abiathars* remouall cannot but affright *Joab* ; who now runnes to *Gibeon*, and takes sanctuary in

N 4 the

the Tabernacle of God; all his hope of defence is in the hornes of the Altar; Fond *Ioab* hadst thou formerly sought for counsell from the Tabernacle, thou hadst not now needed to seeke to it for refuge; if thy deuotions had not beene wanting to that Altar, thou hadst not needed it for a shelter; It is the fashion of our foolish presumption to looke for protection, where we haue not cared to yeeld obedience.

Euen a *Ioab* clings fast to Gods Altar in his extremity; which in his ruffe and welfare hee regarded not; The worst men would be glad to make vse of Gods ordinances, for their aduantage;

Necef

Necessitie will driue the most profane and lawlesse man to God; But what do those bloudie hands touching the holy Altar of God? Miserable *Ioab*, what helpe canst thou expect from that sacred pile? Those hornes that were besprinkled with the bloud of beasts, abhorre to be touched by the bloud of men; that Altar was for the expiation of sinne by bloud; not for the protection of the sin of bloud. If *Adonijah* fled thither and escaped, it is murder that pursues thee more then conspiracie; God hath no sanctuary for a wilfull Homicide.

Yet such respect doth *Benaiah* giue to that holy place, that his Sword

Sword is vnwilling to touch him, that touches the Altar: Those hornes shall put off death for the time; and giue protracti-
on of the execution, though not preseruation of life; How sweet is life euen to those who haue
beene prodigall of the bloud of others: that *Ioab* shifts thus to hold it but some few houres?
Benaiah returnes with *Ioabs* an-
swer, in stead of his head; Nay,
but I will die here; as not daring to
vnsheath his Sword against a man sheltered in Gods Taber-
nacle, without a new commis-
sion. Yong *Salomon* is so well
acquainted with the Law of
God, in such a case, that he sticks
not at the sentence: Hee knew
that

that God had enacted, *If a man come presumptuously upon his neighbour, to slay him with guile, thou shalt take him from mine Altar, that hee may die:* He knew *Ioabs* murders had not beene more presumptuous, then guilefull, and therefore he sends *Benaiah* to take away the offender, both from God, and men, from the Altar, and the world.

No Subiect had merited more then *Ioab*; When proclamation was made in Israel, that who euer should smite the Iebusites first, he should be the Chiefe and Captaine; *Ioab* was the man; When *David* built some part of Ierusalem, *Ioab* built the rest; so as Ierusalem owes it selfe to *Ioab*, both

both for recovery, and reparati-
on ; No man held so close to
David ; no man was more in-
tent to the weale of Israel, none
so succesfull in victories ; yet
now is he cald to reckon for
his old sinnes, and must repay
bloud to *Amasa*, and *Abner* : It is
not in the power of all our de-
serts to buy off one sinne, either
with God, or man : where life
is so deeply forfaited, it admits
of no redemption.

The honest simplicity of
those times knew not of any
infamy in the execution of iu-
stice. *Benaiah*, who was the
great Marshall vnder *Salomon*,
thinkes not his fingers defiled
with that fatall stroke. It is a
foolish

foolish niceenesse to put more shame in the doing of iustice, then in the violating of it.

In one act *Salomon* hath approued himselfe both a good Magistrate, and a good sonne; fulfilling at once the will of a father, and the charge of God; concluding vpon this iust execution, that, *upon David, and vpon his seed, and vpon his house, and vpon his Throne there shall be peace for euer from the Lord*; and infering, that without this there could haue beeene no peace.

Bloud is a restless suitor, and will not leaue clamoring for iudgement, till the mouth be stopped with reuenge. In this case fauour to the offender, is cruelty

cruelty to the fauourer.

Now hath *Ioab* paid all his a-rerages by the sword of *Bena-iah*; there is no suit against his corps; that hath the honor of a buriall fit for a Peere of Israel, for the neere cozen to the King. Death puts an end to all quarrels; *Salomon* strikes off the skore, when God is satisfied; The reuenge that suruiues death and will not be shut vp in the Coffin, is barbarous, and vnbe-seeming true Israelites.

Onely *Shimei* remaines vpon the file; his course is next, yet so, as that it shall be in his owne liberty to hasten his end; Vpon *Dauids* remission, *Shimei* dwels securly in *Bahurim*, a towne

of

of the tribe of *Beniamin*; Doubtlesse, when he saw so round iustice done vpon *Adonyab*, and *Ioab*, his guiltie heart could not thinke *Salomons* message portended ought but his execution; and now he cannot but be well pleased with so easie condicions, of dwelling at Ierusalem, and not passing ouer the brooke Kidron; What more delightfull place could he choose to liue in, then that citie, which was the glorie of the whole earth? What more pleasing bounds could he wish then the sweet bankes of Kidron? Ierusalem could be no prison to him, whiles it was a Paradise to his betters; and if he had a desire to take fresh aire,
he

he had the space of six furlongs to walke from the citie to the brooke; He could not complain to be so delectably confin'd; And besides, thrice euery yeere he might be sure to see all his friends without stirring his foot.

Wise *Salomon* whiles he cared to seeme not too seuere an exactor of that, which his father had remitted; prudently laies insensible twigs for so foule an offender; Besides the old grudge, no doubt *Salomon* saw cause to suspect the fidelitie of *Shimei*; as a man who was euer knowne to be hollow to the house of *David*; The obscuritie of a Country life would easily afford

afford him more safe opportunities of secret mischiefe; Many eyes shall watch him in the citie; he cannot looke out vnseene, he cannot whisper, vnheard: Vpon no other termes shall he injoy his life, which the least straying shall forfeit.

Shimei feeleth no paine in this restraint; How many Nobles of Israel doe that for pleasure, which he doth vpon command? Three yeeres hath he liued within compasse; limited both by *Solomons* charge and his owne oath; It was still in his power (notwithstanding *Davids* Cauet) to haue laid downe his hoare-head in the graue, without bloud; The iust God

O

infatuates

infatuates those whom he
meanes to plague ; Two of *Shimeis* seruants are fled to Gath ;
and now he saddles his Asse and
is gone to fetch them backe ;
Either (he thinkes) this word
of *Salomon* is forgotten, or in
the multitude of greater affaires,
not heeded ; or this so small an
occurrence will not come to his
eare : Couetousnesse and pre-
sumption of impunitie are the
destruction of many a soule ;
Shimei seekes his seruants, and
loses himselfe ; How many are
there who crie out of this folly,
and yet imitate it ; These earthly
things either are our seruants,
or should be ; How commonly
doe we see men run out of the
bounds,

bounds, set by Gods law, to hunt after them, till their soules incurre a fearefull iudgement?

Princes haue thousands of eies, and eares; If *Shimei* will for more secrecie saddle his owne Ass, and take (as is like) the benefit of night, for his passage; his iourney cannot be hid from *Salomon*; How warie had those men need to be which are obnoxious? Without delay is *Shimei* complained of, conuented, charged with violation both of the oath of God, and the iniunction of *Salomon*; and that all these might appeare to be but an occasion of that punishment, whose cause was more remote, now is all that old venome laid

O 2 before

before him, which his malice had long since spit at Gods anointed: *Thou knowst all the wickednesse, whereto thine heart is priuie, that thou didst to David my father.*

Had this old tallic beeene striken off; yet could not Shimei haue pleaded ought for his life; For, had he said; Let not my Lord the King bethus mortally displeased for so small an offence: Who euer died for passing ouer Kidron? What man is the wotfe for my harmlesse iourney? It had soone beeene returned, If the act be small, yet the circumstances are deadly; The commands of Soueraigne authoritie make the sleightest duties weightie; If the iourney be harmlesse,

harmlesse, yet not the disobedience; It is not for subiects to poyle the Princes charge in the scales of their weake constructions; but they must suppose iteuer to be of such importance, as is pretended by the Commander. Besides the precept, here was a mutuall adiuration; *Shimei* swore not to goe; *Salomon* swore his death if he went; the one oath must be revenged, the other must be kept: If *Shimei* were false in offending; *Salomon* will be iust in punishing. Now therefore, that which *Abishai* the sonne of *Zeruiah* wished to haue done in the greenenesse of the wound, and was repelled; after long festering *Benaiah* is

commanded to doe; The stones
that *Shimei* threw at *David*,
strucke not so deepe, as *Benaiah*'s
sword; The tongue that cursed
the Lords anointed hath paid
the head to boot. Vengeance
against rebels may sleepe; it
cannot die; A sure, if late, iudge-
ment attends those that dare lift
vp either their hand, or tongue
against the sacred persons of
Gods Vice-gerents. How much
lesse will the God of heauen suf-
fer vncouenged the insolencies,
and blasphemies against his
owne diuine Maestie? It is a
fearefull word, he should not
be iust, if he should hold
these guiltlesse.

Salomons

Salomons Choyce, with his
judgement upon the two harlots.



After so many messages and proofes of grace, *Salomon* begins doubtfully, both for his match, and for his deuotion: If *Pharaobs* daughter were not a Profelyte, his early choice was (besides unwarrantable) dangerous: The hie places not only stood, but were frequented, both by the people, and King; I doe not finde *David* climbing

up those mis-hallowed hills, in an affectation of the varietie of Altars ; *Salemon* doth so, and yet loues the Lord, and is loued of God againe : Such is the mercy of our God, that he will not suffer our well-meant weaknesses to bereauue vs of his fauours : he rather pitties, then plagues vs for the infirmities of vpright hearts.

Gibeon was well worthy to be the chief, yea the only hie-place ; There was the allowed Altar of God, there was the Tabernacle, though (as then) seuered from the Arke ; thither did young *Salemon* goe vp ; and, as desiring to begin his raigne with God, there he offers no lesse

lesse then a thousand sacrifices.

• *Salomon* worships God by day; God appeares to *Salomon* by night; Well may we looke to enjoy God, when we haue serued him; The night cannot but be happie whose day hath beeene holy.

It was no ynusuall course with God to reueale him selfe vnto his seruants by dreames; So did he here to *Salomon*; who saw more with his eies shut, then euer they could see open, euen him that was inuisible; The good King had offeted vnto God a thousand burnt-sacrifices, and now God offreth him his option, *Aske what I shall give thee*: He whose the beasts are on

a thousand mountaines graciously accepts a small returne of his owne. It stands not with the munificence of a bountifull God to be indebted to his creature, we cannot giue him ought vnrecompensed; There is no way wherein we can be so libe-
rall to our selues, as by giuing to the possessor of all things. And art thou still, & God, leſſe free vnto vs thy meaner seruants vnder the Gospell? Hast thou not said, *Whatſoever ye ſhall aske the Father in my name, it ſhall be giuen you?* Only giue vs grace not to be wanting vnto thee, and we know thou canſt not ſuffer any thing to be wanting vnto vs.

The

The night followes the temper of the day ; and the heart so vseth to sleepe, as it wakes : Had not the thoughts of Salomon bin intent vpon wisdome by day, he had not made it his suit in his dreame : There needs no leisure of deliberation ; The heart was so fore-stalled with the loue, and admiration of wisdome, that not abiding the least motion of a competition, it fastens on that grace it had longed for ; *Give unto thy seruant an understanding hart, to judge thy people.* Had not Salomon beene wise before, hee had not knowne the worth of wisdome, he had not preferred it in his desires ; The dung-hill cocks of the World cannot know the price

price of this pearle ; those that haue it, know that all other excellencies are but trash, and rubbish vnto it. *Solomon* was a great King, and saw that he had power enough, but withall, he found that royalty, without wisdome, was no other then eminent dishonour ; There is no trade of life whereto there belongs not a peculiar wisdome ; without which there is nothing but a tedious viprofitableness : much more to the hiest, and buliest vocation, the regiment of men ; As God hath no reason to giue his best fauours vnasked ; so hath he no will to withhold them where they are asked.

He that in his cradle had the title

title of *Beloued of God*, is now be-
loued more in the Throne for
the loue and desire of wisdome;
This soyle could never haue
borne this fruit alone; *Salomon*
could not so much as haue drea-
med of wisdome, if God had not
put it into him; and now God
takes the suit so well, as if hee
were beholden to his creature
for wishing the best to it selfe:
and because *Salomon* hath asked
what he should, hee shall now
receiue both what he asked, and
what he asked not: Riches and
honor shall be giuen him into
the match. So doth God loue
a good choyse, that hee recom-
pences it with louer-giving;
Could wee but first seoke the
king-

kingdome of God, and his righ-
teousnes, all these earthly things
should be super-added to vs ;
Had *Salomon* made wealth his
boone, hee had failed both of
riches and ~~wis~~dome ; now hee
askes the best, and speeds of all ;
They are in a faire way of hap-
piness that can pray well ; It
was no dis-comfort to *Salomon*,
that he awaked and found it
a dreame ; for hee knew this
dreame was diuine, and oracu-
lar ; and he already found in his
first waking, the reall perfor-
mance of what was promised
him sleeping : Such illuminati-
on did he sensibly finde in all
the roomes of his heart, as if
God had now giuen him a new
soule :

soule: No maruell if *Salomon* now returning from the Tabernacle to the Arke, testified his ioy and thankfulness by burnt-offerings, and peace-offerings, and publique feastings.; The heart that hath found in it selfe the liuely testimonies of Gods presence, and fauour, cannot containe it selfe from outward expressions.

God likes not to haue his gifts lie dead where he hath confer'd them; Israel shall soone witnessse that they haue a King inlightened from heauen; in whom wisdome did not stay for heires, did not admit of any parallel in his predecessors; The all-wise God wil find occasions to draw forth

forth those graces to vse, and light, which he hath bestowed on man. Two Harlots come before young *Salomon* with a difficult plea; It is not like the Practices care was the first that heard this complaint; there was a subordinate course of iustice for the determination of these meaner incidences: the hardnes of this decision brought the matter, through all the benches of inferiour judicature, to the Tribunall of *Salomon*; The verie Israelitish Harlots were not so unnaturall as some now adayes that counterfeit honesty; These striue for the fruit of their wombe, ours to put them off; One sonne is yet aliue, two mo-

theres

thers contend for him. The children were alike for features, for age; the mothers were alike for reputation, here can be no evidence from others eyes; Whethers now is the living Childe; and whethers is the dead? Had *Salomon* gone about to wring forth the truth by tortures, he had perhaps plagued the innocent, and added paine to the misery of her losse; the weaker had beeene guilty, and the more able to beare, had carried away both the Childe, and the victory: The countenance of either of the mothers bewraied an equality of passion; Sorrow possessed the one, for the sonne shee had lost; and the o-

ther, for the sonne shee was in danger to leefe,: Both were e- qually peremptory, and impor- tunate in their claime ; It is in vaine to think that the true part can be discerned by the vehe- mence of their challenge ; Fals- hood is oft-times more clam- rous then truth ; No witnesses can be produced ; They two dwelt apart vnder one roofe ; and if some neighbours haue seene the children at their birth, and circumcision ; yet how little difference , how much change is there in the fauour of infants? how doth death alter more confirmed lines?

The impossibility of proofe makes the guilty more confi- dent,

dent, more impudent; the true mother pleads that her childe was taken away at midnight by the other; but in her sleepe; She saw it not, she felt it not; and if all her senses could haue witnessed it, yet, here was but the affirmation of the one, against the deniall of the other, which in persons alike credible doe but counterpoise. What is there now to leade the Judge, since there is nothing either in the act, or circumstances, or persons, or plea, or evidence that might sway the sentence? *Salomon* well saw that when all outward proofes failed, there was an inward affection, which if it could be fetcht out, would

certainly bewray the true mother; He knew sorrow might more easily be dissembled then naturall loue; both sorrowed for their owne; both could not loue, one, as theirs; To draw forth then this true prooef of motherhood, *Salomon* calls for a sword; Doubtlesse, some of the wiser hearers smiled vpon each other; and thought in themselves, What, will the young King cut these knottie causes in pecces? Will he diuide justice with edge-tooles? will he smite at hazard before conuiction? The actions of wise Princes are riddles to vulgar constructions; neither is it for the shallow capacities of the multitude to fadome

dome the deepe projects of So-
ueraigne authority: That fword
which had serued for execution,
shall now serue for triall ; *Divide
ye the living cbilde in twaine, and giue
the one halfe to the one, and the other
halfe to the other ;* Oh diuine or-
acle of iustice, commanding that
which it would not haue done,
that it might finde out that
which could not be discouered ;
Neither God, nor his Deputies
may be so taken at their words,
as if they alwaies intended their
commands for action, and not
sometimes for probation.

This sword hath alreadie
pierced the brest of the true
mother; and diuided her heart
with feare, and griefe, at so kil-

ling a sentence; There needs no other racking to discouer nature; and now she thinkes, woe is methat came for iustice, and am answered with crueltie; *Divide yee the living childe?* Alas, what hath that poore infant offended that it suruiues, and is sued for? How much lesse miserable had I beene, that my childe had beene smothered in my sleepe, then mangled before mine eies? If a dead carcasse could haue satisfied me, I needed not to haue complained; What a wofull condition am I falne into, who am accused to haue beene the death of my supposed child already, and now shall be the death of my owne? If there were

were no losse of my childe, yet how can I indure this torment of mine owne bowels? How can I liue to see this part of my selfe sprawling vnder that bloudie sword? And whiles she thinkes thus, she sues to that suspected mercie of her iust Judge, *Oh my Lord, give her the liuing childe, and sliae him not* : as thinking, if he liue, he shall but change a mother; if he die, his mother loseth a sonne; Whiles he liues, it shall be my comfort that I haue a sonne, though I may not call him so; dying, he perisheth to both; it is better he should liue to a wrong mother, then to neither: Contrari-ly, her enuious competitor as

holding her selfe ywell satisfied
that her neighbour should be as
childlesse, as her selfe, can say,
*Let it be neither mine, nor thine, but
divide it;* Well might Salomon,
and every hearer conclude, that
either she was no mother, or a
monster, that could be content
with the murder of her childe;
and that if she could haue beene
the true mother, and yet haue
desired the bloud of her infant,
she had beene as worthy to be
stript of her childe for so foule
vnnaturalnesse, as the other had
beene worthy to enjoy him for
her honest compassion. Not
more iustly then wisely there-
fore doth Salomon trace the true
mother by the footsteps of loue,
and

and pittie ; and adjudgeth the childe to those bowels that had yearned at his danger.

Even in moralitie it is thus also ; Truth as it is one, so it loues intirenesse ; falsehood, diuision : Satan that hath no right to the heart, would be content with a peece of it ; God that made it all, will haue either the whole, or none ; The erronous Church striues with the true, for the liuing childe of sauing doctrine ; each claimes it for her owne ; Heresie conscious of her owne iniustice, could be content to goe away with a legge, or an armes of sound principles, as hoping to make vp the rest with her owne mixtures ; Truth can-
not

not abide to part with a ioynt ;
and will rather indure to leese
all by violence, then a
peccet through a wil-
ling conni-
uencie.

The

The Temple.

I T is a weake and injurious censure that taxeth *Salomons* slacknesse in founding the house of God ; Great bodies must haue but slow motions ; He was wise that said, the matters must be all prepared without, ere we build within ; And if *David* hauelaid readie a great part of the mettals and timber, yet many a tree must be felled and squared, and many a stone hewne and polished, ere this foundation

foundation could be laid ; neither could those large Cedars be cut, sawne, seasoned in one yeare ; Foure yeeres are soone gone in so vast a preparation : David had not beeene so intire a friend to *Hiram*, if *Hiram* had not beeene a friend to God ; *Salomon* wisdome hath taught him to make vse of so good a neighbour, of a fathers friend ; he knowes that the Tyrians skill was not giuen them for nothing ; Not Iewes onely, but Gentiles must haue their hand in building the Temple of God ; Onely Iewes meddled with the Tabernacle, but the Temple is not built without the aide of Gentiles ; They, together with

vs,

vs, make vp the Church of God.

Euen Pagans haue their Arts from heauen ; how iustly may we improve their graces to the seruice of the God of Heauen ; If there be a Tyrian that can worke more curiously in gold, in siluer, in brasse, in yron, in purple, and blew silke, then an Israelite, why should not he be imployed about the Temple ? Their heathenisme is their owne; their skill is their makers ; Many a one workes for the Church of God, that yet hath no part in it.

Salomon rayfes a tribute for the work; not of mony, but of men. Thirty thousand Israelites are leuied for this seruice; yet not conti-

continuedly, but with intermission; their labour is more gneuous, and less pressing; it is enough if they keepe their courses one moneth in Lebanon, two at home; so as euer ten thousand worke, whiles twenty thousand breathe. So fauourable is God to his creature, that he requires vs not to be ouertoyled in the works of his own seruice. Due respirations are requisite in the holiest acts. The maine stresse of the worke lies vpon Profelytes; whose both number, and paines was herein more then the Natiues: An hundred and fifty thousand of them are imployed in beating burdens, in hewing stones; besides their

their threē thousand, threē hundred ouer-schers; Now were the despised Gibconites of good vse, and in vain doth Israel wish that the zeale of *Saul* had not robbed them of so seruiceable drudges.

There is no man so meane but may be some way vsefull to the house of God; Those that cannot worke in gold, and siluer, and silke, yet may cut and hewe; and those that can doe neither, yet may carry burdens; Euen the seruices that are more homely, are not lesse necessarie: Who can dis- hearten himselfe in the conscience of his owne insufficiency, when he sees God can as well serue himselfe of his labour,

labour, as of his skill.

The Temple is framed in Lebanon, and set up in Sion; Neither hammer nor axe was heard in that holy structure; There was nothing but noyse in Lebanon, nothing in Sion but silence and peace; What euer tumults are abroad, it is fit there should be all quietnesse & sweet concord in the Church; Oh God, that the axes of schisme, or the hammers of furious contentions should be heard within thy Sanctuary! Thine house is not built with blowes, with blowes it is beaten downe: Oh knit the hearts of thy seruants together in the vnity of the spirit, and the bond of peace; that

wc

we may minde and speake the
same things, that thou who art
the God of peace, maist take
pleasure to dwell vnder the qui-
et roafe of our hearts.

Now is the foundation laid,
and the wals rising of that glo-
rious fabricke, which all Nati-
ons admires, and all times haue
celebrated; Even those stones
which were laid in the Base of
the building were not ragged
and rude, but hewne and costi-
ly; the part that lyes vncouered
with earth from the eyell of all
beholders, is no lesse precious,
then those that are most conspi-
cuous: God is not all for the
eyes, hee pleaseth himselfe with
the hidden value of the hewing
stones.

1533

Q

stones

stones of his spirituall Temple ;
 How many noblē graces of his
 seruants haue bee[n] buried in
 obscurity, not discerned so much
 as by their owne eyes ? which
 yet as he gaue, so he crowneth :
 Hypocrites regard nothing but
 shew, God nothing but truth :
 The matter of so goodly a
 frame striues with the propor-
 tion, whether it shall more excell ;
 Here was nothing but white
 Marble without, nothing but
 Cedar and Gold within, Upon
 the Hill of Sion stands that glit-
 tering and snowy pile, which
 both outreth and dazleth the
 oyce of passengers a farte off, so
 much more precious within, as
 Cedar is better then stone, Gold
 then

then Cedar; No basething goes together making vp of Gods house; If Satan may haue a dwelinge, he cares not though he patch it vp of the rubbish of stone, or rotten sticks, or dross of metals; God will admive nothing that is no pure and exquisite; His Churche consisteth of none but the faifthfull; his habitation is in no heart but the gra-
cious.

The fashion was no other then that of the Tabernacle; only this was more costly, more large, more fixed; God was the same that dwelt in both, hee wa-
ried not; the same mystery was in both; Only it was fit there should be a proportion between

the worke and the builder; The Tabernacle was erected in a popular estate; the Temple in a Monarchy; it was fit this should favour of the munificence of a King, as that of the zeale of a multitude; That was erected in the flitting condition of Israel in the desart; this, in their settled residence in the promised Land; it was therefore that should be framed for motion, this for rest. Both of them were distinguished into three remarkable divisions, whereof each was more noble, more reverend then other.

But what doe we bend our cities upon stone, and wood, and metals? God would neuer haue

seen

a

taken

taken pleasure in these dead materials for their owne sakes, if they had not had a further intendment : Me thinkes I see foure Temples in this one. It is but one in matter, as the God that dwells in it is but one ; three yet more in resemblance : according to the diuision of them in whom it pleases God to inhabite ; For where euer God dwels, there is his temple ; Oh God, thou vouchfauest to dwell in the believing heart : as wethy fillie creatures haue our being in thee, so thou the Creator of heauen and earth hast thy dwelling in vs. The heauen of heauens is not able to containe thee, and yet thou disdainest

not to dwelle in the strait lodgynge of our renewed soules. So then, because Gods children are many, and those many diuided in respect of themselves, though yeaire in their head; therefore this Temple which is but one in collection as God is one, is manifold in the distribution; as the Saints are many; each man bearing about him a little Shrine of this infinite Maiestie; And for that the midle generall diuision of the Saints is in their place and estate; some strugling, and toyleing in this earthly warfare, others triumphing in heavenly glorie; therefore hath God two other share. vniuersall Temples; Out the Church of his

his Saints on earth, the other, the hiest heaven of His Saints glorified. In allynthese, O God, thou dweldest for euer, and this materiall house of thine is a cleere repreſentation of these three ſpirituall; Else what were a temple made with hands vnto the God of ſpirits? And tho one of thine was a true type of all, yet how are they all exceeded each by other? This of ſtone, though moſt rich and costly, yet what is it to the hiving Temple of the holy Ghost, which is our body? What is the Temple of this body of ours, to the Temple of Christs body which is his Church? And what is the Temple of Gods Church on earth,

where

Q 4

to

so that which triumpheth gloriously in heauen? How easily doe we see all these in this one visible Temple? which as it had three distinctions of roomes; the Porch, the Holy-place, the Holy of Holies; so is each of them answered spiritually; In the porch we finde the regenerate soule entring into the blessed societie of the Church; In the holy place, the Communion of the true visible Church on earth; selected from the world; In the holy of holies (whereinto the hie-Priest entred once a yeere) the glorious heauen, into which our true hie-Priest, Christ Iesus, entred once for all to make an attorne-
ment

ment betwixt God, and man; in
all these whiche apter correspond-
ence there is both in propor-
tion, bawster, situation? &c. to the
In proportion, The same rule
that shalfull caruers obserue in
the cutting out of the perfect
shape of a man, than the height
be thrice the breadth; and the
breadth one third of the height,
was likewise dubie obserued in
the fabrike of the Temple;
whose length was double to
the height; and treble to the
breadth; as being sixtie cubits
long, thirtie high, and twentie
broad; How exquisitely sym-
metrie haue shone ordained (O
God) betwixt the faulfull heart,
and thy Church on earth; with
that

original

that in heaven; how accurate in each of these, in all their powers and parts compared with other; So hath God ordered the beleeving souls that it hath neither too much shorthenesse of grace, nor too much height of conceit; nor too much breadth of passion; So hath he ordered his visible Church; that there is a necessarie inequality, without any disproportion; an height of government and length of extent, a breadth of jurisdiction duly answerable to each other; So hath he ordered his triumphant Church above; that it hath a length of eternitie, and answerable with an height of perfeccion, and a breadth of incompre-

comprehensible glorie. . 11.
 In matter of gold was libertie of
 the body, of the wodd, & aspicio-
 nes, sweet, lasting, the stone
 beautifull, costly, insensible of
 age; The gold pure and glittel-
 ring; So are the graces of Gods
 children, exceeding in their beau-
 tye, & in their acceptacion,
 small in their value. So are the
 ordinances of God in this
 Church, holy, & comfortable, ir-
 refragable; So is the perfection
 of his glorified saints incompar-
 able, & inconceivable; so
 in situation; the outer gates
 were here more commone, the
 inner more holly, and peculiar-
 ly reserved; I understand Count
 of the Temple to mean the
 cleane

cleane, to the uncircumcised; Within that, another open only to the Israchites; and of them, to the cleane; within that, yet another, proper only to the Priests and Levites; where was the Brazen Altar for sacrifice, and the Brazen sea for washings; The rest of the Levite might follow their obligations in hither, their feet might not. Yet more, in the covered rooms of the Temple, there is, whither the Priests only may enter, not the Levites; there is, whither the high-priest only may enter, not his brethren.

It is thus in every renewed man, the individual temple of God; the outward parts are allowed

lowed common to God and the world; the inwardest and secretest, which is the heart, is reserved only for the God that made it. It is thus in the Church visible, the false and foul-bear-
ted hypocrite hath access to the holy ordinances of God, and treads in his Courts; only the true Christian hath private and priuate conversation with the holy one of Israel. He only is admitted into the Holy of holies, and enters within the glorious vaile of heauen.

If from the walls we looke unto the furniture; What is the Altar whereon our sacrifices of prayer and praises are offered to the Almighty but a corrupt heart?

hearth. What the golden Candlesticks; but the illuminated understanding, avlving in the light of the knowledge of God, had this divine will shewed for them? What whet Tables of Shevbleed, that sanctified memories, whereto kepereth the bread of life eternally. Yea, if we shall presume so farre as to enter into the vnyxclofes of Gods vniuersall Eucnclerd, & God, doe we finde out ion worthy hearts so honord by thee, that they eare made thy very Arkes, wherein thy Royal law, and the oþer of thine incontinuall Manhaies except for ever; and from whose propitiatorio, overshadowed with the wings of thy glorious Angels, thou

thou giuest the gracious Testi-
monies of thy good spirit, wit-
nessing with ours, that we are
the children of thine the living
God. *Bob. in Jobn. 10. 13. 14.*
Behold, if Salomon built a
Temple unto thee, I have hast
built a Temple ymoothyselfe in
vs; We are unde thys through
thy gracie living stones, in thy
Temple; but hulynge Temples in
thy Sion. *Ob. 10. 15.* O blos ihou euer
dwell in this thinc house; and
in this thy howselet vs euer serue
thee. Wherefore else hast thou
a Temple, but for thy presence
with vs, And for our worship-
ping of thet? *Ob. 10. 16.* The time was,
when as thy people, so thy selfe,
didst lodge in flitting Tents; *Ob.*
10. 17. *W* *ucr.*

uet shifting, euer moving; thouc thou thoughtest best to sojourne both in Shiloh, and the roose of Olivie Edom; After that, thou condescendedst to setle thine abode wchmen, and woldst dwell in a house of thine enemye, at thy Jerusalem. So didst thou in the beginning, looke with our first Parents as in an Tent, sojourne with Israel vnder the law; and now makest a constant residence vnder the Gospell, in the hearts of thy chosen children; from whence thou wili remoue no more; they shall remoue from the world; from themselves, tholp haft not remoue from them, vissit in egholish.

Where-

17.11.

Wheresoeuer thou art, ô God, thou art worthie of adoration; Since thou euer wilt dwell in vs, be thou euer worshipped in vs; Let the Altars of our cleane hearts send vp euer to thee the sweetly-perfumed smokes of our holy meditations, and faithfull praiers, and cheerefull thanks-giuings; Let the pure lights of our faith, and godly conuersation shine euer before thee, and men, and never be put out; Let the bread of life stand euer readie vpon the pure, and precious tables of our hearts. Locke vp thy Law, and thy Manna within vs; and speake comfortably to vs from thy mercie-seat. Suffer nothing

R

to

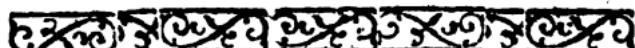
to enter in hither that is vn-
cleane; Sanctifie vs vnto thy
selfe, and be thou san-
ctified in

vs.

Salomon



Salomon, and the Queene of Sheba.



O D hath no vse of
the darke lanternes
of secret, and reser-
ued perfections; We
our selues doe not light vp can-
dles to put them vnder bushels.
The great lights whether of hea-
uen, or earth are not intended to
obscuritic; but as to giue light
vnto others, so to be seene them-
selues; *Dan* and *Beersheba* were
too strait bounds for the fame
of *Salomon*; which now hath

R 2

flowne

flowne ouer all lands and seas,
and raised the world to an ad-
miration of his more then hu-
mane wisdom. Even so, ô thou
euerlasting King of peace, thy
Name is great among the Gen-
tiles; There is no speech, nor
language, where the report of
thee is not heard; The sound
of thee is gone forth through
all the earth; Thy name is an
ointment powred out, therefore
the virgins loue thee.

No doubt many from all
coasts came to learne and won-
der; none with so much note
as this noble daughter of *Cham*:
Who her selfe deserues the next
wonder to him whom she
came to heare, and admire;
That

That a woman, a Princesse, a rich and great Queene, should trauell from the remotesst south, from Saba, a region famous for the greatest delicacies of nature, to learne wisdome, is a matchlesse example. We know Merchants that venture to either Indies for wealth; Others we know daily to crosse the seas for wanton curiositie; Some few Philosophers we haue knowne to haue gone farre for learning, and amongst Princes it is no vnusuall thing to send their Embassadors to farre-distant kingdomes, for transfaction of busynesses either of State, or commerce; but that a royall Lady should in person vnder-

R 3 take

take and ouercome so tedious a iourney, only to obserue, and inquire into the mysteries of nature, art, religion, is a thing past both parallel, and imitation; Why doe we thinke any labour great, or any way long to heare a greater then *Solomon*? How iustly shall the *Queene* of the South rise vp in iudgement, and condemne vs, who may heare wisdome crying in our streets, and neglect her?

Certainly so wealthy a *Queene*, and so great a louer of wisdome could not want great schollers at home; them she had first apposed with her enigmatical demands; and now finding herselfe vnsatisfied she be-takes

takes her selfe to this Oracle of God; It is a good thing to doubt, better to be resolued: The minde that neuer doubts shall learne nothing; the minde that alwaies doubts shall neuer profit by learning; Our doubts only serue to stir vs vp to seeke truth; Our resolutions settle vs in the truth we haue found. There were no pleasure in resolutions if we had not beeene formerly troubled with doubts; There were nothing but discomfort and disquietnesse in doubts, if it were not for the hope of resolution; It is not safe to suffer doubts to dwell too long vpon the heart; there may be good vse of them as

R 4 passen-

passengers, dangerous as inmates: Happie are we if we can finde a *Salomon* to remoue them.

Fame as it is alwaies a blab, so oft-times a lyer. The wife Princesse found cause to distrust so vncertainte an informer, whose reports are still either doubtfull, or fabulous; and like windes, or streames, increase in passing: If very great things were not spoken of *Salomon*, fame should haue wrongd him; and if but iust rumors were spread of his wisdome, there needed much credulitie to beeleeue them. This great Queene would not suffer her selfe to be lead by the eares; but comes in person to examine the truth of forraine

forraine relations. How much more vnsafe is it in the most important businesses of our soules, to trust the opinions and reports of others? Those eares and eies are ill bestowed that doe not serue to choose and judge for their owners.

When we come to a rich treasure, we need not be bidden to carrie away what we are able. This wise Lady as she came far for knowledge, so finding the plentie of this yeine, she would not depart without her full lode: There was nothing wherein she would leaue her selfe unsatisfied : she knew that she could not euery day meet with a *Salomon*; and therefore shee makes

makes her best vse of so learned a master; Now she empties her heart of all her doubts, and fills it with instruction. It is not good neglecting the oportunities of furnishing our soules with profitable, with sauing knowledge. There is much wisdome in mouing a question well, though there be more in assayling it : What vse doe we make of *Salomons* teacher, if sitting at the feet of Christ we leauue our hearts either ignorant, or perplexed?

As if the errand of this wealthie Queene had beeene to buy wisdome, she came with her Camels laden with Gold, and precious stones, and rich odors:

Though

Though to a mightie King she
will not come to schoole emp-
tie-handed; If she came to fetch
an inualuable treasure, she findes
it reason to giue thankes vnto
him that kept it. As he is a
foole that hath a price in his
hand to get wisdome, and
wants an heart; So is he vnt-
thankfull that hath an heart to
get wisdome, and hath no price
in his hand; A price, not coun-
teruailable to what he seekes,
but retributorie to him of
whom he seekes. How shame-
full is it to come alwaies with
close hands to them that teach
vs the great mysteries of
saluation.

Expectation is no better then

a

a kinde enemy to good deserts. Wee leefe those obiects which we ouer-looke. Many had been admired if they had not beeue ouer-much befriended by fame; who now in our iudgement are cast as much below their ranke, as they were fore-imagined aboue it. This disaduantage had wife *Salomon* with this stranger; whom rumour had bid to look for incredible excellencies; yet so wonderfull were the graces of *Salomon*, that they ouercame the hiest expectation, and the liberallest beleefe: So as when shee saw the architecture of his buildings, the prouisions of his tables, the order of his atten-dants, the religion of his sacri-fices,

ces, shee confessed both her iniust incredulity in not believning the report of his wisdome, and the iniury of report in vnder-rating it. *I beleueed not the words till I came, and mine eyes had seene it; and loe the one baffe was not told mee.* Her eyes were more sure informers then her eares. She did not so much heare as see Salomons wisdome in these reall effects. His answers did not so much demonstrate it, as his prudent government. There are some whose speeches are witty, whiles their carriage is weake; whose deeds are incongruities, whiles their words are Apothegmes. It is not worth the name of wisdome that may be heard onely, and

and not scene; Good discourse is but the froth of wisdome; the pure and solid substance of it is in well-framed actions; if wee know these things, happy are we if we doe them.

And if this great person admired the wisdome, the buildings, the domestickē order of *Salemon*, and chiefly his stately ascent into the House of the Lord; how should our soules be taken vp with wonder at thee; O thou true sonne of *David*, and Prince of euer-lasting peace, who receiuedst the spirit not by measure? who hast built this glorious house, not made with hands, even the heauen of heauens; whose infinite prouidence

prouidence hath sweetly disposed of all the family of thy creatures, both in heauen and earth; and who lastly didst ascend vp on hic, and ledst captiuity captiu, and gauest gifts to men?

So well had this studious Lady profited by the Lectures of that exquisite Master, that now shee enuiest, shee magnifies none but them who may liue within the ayre of Salomons wisdome: *Happy are thy men, and happy are thy seruants, which stand continually before thee; and that heare thy wisdome;* As if she could haue beeene content to haue changed her Throne for the foot-stoole of Salomon. It is not easie to conceiue how great a blessing it is

to

to live vnder thosc lips, which
doe both preferre knowledge,
and vterance. If wee were not
glutted with good counsell, we
should finde no relish in any
worldly contentment in com-
parison hereof; But, hee that is
full, despiseth an hony-combe.

Shee, whom her owne expe-
rience had taught how happy a
thing it is to haue a skilfull Pi-
lot setting at the sterne of the
Spate, blesseth Israel for Salomon,
blesseth God for Israel, blesseth
Salomon and Israel mutually in
each other; Blessed be the Lord
thy God which delighted in thee, to
set thee on the Throne of Israel. Be-
cause the Lord loued Israel for euer,
therefore made hee the King to doe
judge.

judgement and justice. It was not
more Salomons aduancement to
be King of Israel , then it was
the aduancement of Israel to be
gouerned by a *Salomon*. There is
no earthly proofe of Gods loue
to any Nation comparable to
the substitution of a wise , and
pious gouernour : to him wee
owe our peace , our life , and
which is deseruedly dearer , the
life of our soules , the *Gospell*.
But , oh God , how much hast
thou loued thine Israel for euer ,
in that thou hast set ouer it that
righteous Branch of *Iesse* , whose
name is *Wonderfull, Counsellor, the*
mighty God, the euerlasting Father,
the Prince of peace : in whose dayes
Iudah shall be saued, and Israel shall

S

dwell

dwell safely? Sing O heauen, and re-
ioyce, O earth, and breake forth into
singing, O mountaines, for God bath
comforted his people, and will haue e-
uerlasting mercie vpon his afflicted.

The Queene of Sheba did
not bring her gold and preci-
ous stones to looke on, or to
re-carry, but to giue to a weal-
thier then her selfe. Shee giues
therefore to *Salomon* an hundred
and twenty talents of Gold, be-
sides costly stones and odors.
He that made siluer in Hierusa-
lem as stones, is yet richly pre-
sented on all hands. The riuers
still runne into the Sea; To him
that hath shall be giuen: How
should wee bring vnto thee, O
thou King of Heauen, the pu-
rest

rest gold of thine owne graces,
the sweetest odors of our obe-
diences? Was not this withall
a type of that homage which
should be done vnto thce, O Sa-
uiour, by the heads of the Na-
tions? *The Kings of Tarshish and*
the Iles bring presents; the Kings of
Sheba and Saba bring gifts; yea all
Kings shall worship thee, all Nations
shall serue thee: They canoother
rich themselves but by giuing
vnto thee.

It could not stand with Salo-
mon's magnificence to receiue
rich curtesies without a returne;
The greater the person was, the
greater was the obligation of
requitall; The gifts of meane
persons are taken but as tributes

of dutie; it is dishonourable to take from equalls, and not to retribute: There was not therefore more freedome in her gift, then in her receipt; Her owne will was the measure of both; She gaue what she would, she received what soever she would aske; And she had little profit by Salomon's booke, if she had not learned to aske the best: She returns therefore more richly laden then she came; She gaue to Salomon as a thankfull Client of wisdom; Salomon returns to her as a munificent Patron, according to the liberalitie of a King; We shall be sure to be gainers by whatsoeuer we giue vnto thee, ô thou God

God of wisdome and peace :
Oh that we could come from
the remote regions of our infi-
delitic, and worldliness, to
learne wisdome of thee, who
both teachest and giuest it a-
bundantly, without vpbrai-
ding, without grudging ; and
could bring with vs the poore
presents of our faithfull desires,
and sincere seruices ; how
wouldst thou receiue vs with a
gracious acceptation, and
sends vs away laden with
present comfort,
with eternall
glorie ?

Salomons defection.

Ince the first man **A**
S **dam**, the world hath
not yeelded either so
great an example of wisdome,
or so fearefull an example of A-
postasie as **Salomon**: What hu-
mane knowledge **Adam** had in
the perfection of nature by cre-
ation, **Salomon** had by infusion;
both fully, both from one foun-
taine; If **Adam** called all crea-
tures by their names, **Salomon**
spake from the Cedars of Le-
banon, to the mosse that springs
out

out of the wall ; and besides these vegetables, there was no Beast, nor Fowle, nor Fish, nor creeping thing that escaped his discourse. Both fell, both fell by one meanes ; as *Adam*, so might *Salomon* haue said, *The woman deceiued mee* ; It is true indeed, that *Adam* fell as all ; *Salomon* as one ; yet so as that this one is the patterne of the frailty of all. If knowledge could haue giuen an immunity from sinne, both had stood : Affections are those feet of the soule, on which it either stands, or fals ; *Salomon loued many out-landish women* ; I wonder not if the wise King mis-carried ; Euery word hath bane enough for a man ; Wo-
men,

men, many women, out-lan-dish, idolatrous, and those not onely had, but doted on ; Sext, multitude, nation, condition, all conspired to the ruine of a *Salomon*; If one woman vndid all mankind, what maruell is it if many women vndid one? yet had those many bin the daughters of Israel, they had tempted him onely to lust, not to mif-deuotion ; now they were of those Nations, whereof the Lord had said to the children of Israel, *Goe not yee in to them, nor let them come in to you, for surely they will turne your hearts after their Gods*; to them did *Salomon* ioyne in loue; who can maruell if they disioyned his heart from God?

Satan

Satan hath found this bait to take so well, that he never chan-
ged it since he crept into Para-
dise. How many haue wee
knowne whose heads haue bin
broken with their owne ribbe?

In the first world the sonnes of God saw the daughters of men, and tooke them wiues of all they liked ; they multiplied not children, but iniquities ; *Balaam* knew well if the dames of Mo-
ab could make the Israclites wantons, they should soone make them Idolaters : All lies open where the couenant is not both made with the eye, and kept.

It was the charge of God to the Kings of Israel, before they
were

were, that they should not multiply Wiues. *Salomon* hath gone beyond the stakes of the law, and now is ready to leese himselfe amongst a thousand bed-fellowes: Who so laies the reines in the necke of his carnall appetite, cannot promise where he will rest. Oh *Salomon*, where was thy wisdome, whiles thine affections run away with thee into so wilde a voluptuousnes? What bootes it thee to discourse of all things, whiles thou misknowest thy selfe? The perfections of speculation doe not argue the inward powers of selfe-gouernment; The eye may be cleare whiles the hand is palsied. It is not so much to be heeded

heeded how the soule is informed, as how it is disciplined; The light of knowledge doth well, but the due order of the affections doth better: Neuer any meere man since the first, knew so much as *Salomon*; many that haue knowne lesse haue had more command of themselves; A competent estate well husbanded, is better then a vast patrimony neglected.

There can be no safety to that soule where is not a strait curbe vpon our desires; If our lusts be not held vnder as slaues, they will rule as tyrans. Nothing can preuent the extremity of our mis-carriage but early and strong denials to our concupiscence,

scence : Had *Salomon* done thus, delicacie and lawlesse greatnesse had not led him into these bogs of intemperance.

The waies of youth are steep and slipperie, wherein as it is easie to fall, so it is commonly rellieued with pittie; but the wanton inordinations of age are not more vnseasonable then odious ; yet behold *Salomons* younger yeeres were studious, and innocent, his ouer-hastened age was licentious and misgoverned ; *For, when Salomon was old, his wines turned away his heart after other Gods* ; If any age can secure vs from the danger of a spirituall fall, it is our last ; and if any mans old-age might secure

cure him, it was *Salomons*; the beloued of God, the Oracle, the miracle of wisdome; who would haue looked but that the blossoms of so hopefull a spring, should haue yeelded a goodly and pleasant fruit, in the Autumne of age? yet behold even *Salomons* old age vicious. There is no time wherein we can be safe, whiles we carriethis body of sinne about vs; Youth is impetuous, mid-age stubborne, old age weake, all dangerous; Say not now; *The furie of my youthfull flashes is ouer*; *I shall henceforth finde my heart calme and impregnable*; whiles thou seest old *Salomon* doting vpon his concubines, yea vpon their Idolatrie.

It

It is no presuming vpon time, or meanes, or strength; how many haue begun and proceeded well, who yet haue shamed themselves in their last stage? If God vphold vs not, we cannot stand; If God vphold vs, we cannot fall; when we are at our strongest, it is best to be weake in our selues; and when at our weakest, strong in him, in whom we can doe all things.

I cannot yet think so hardly of *Salomon*, that he would project his person to *Ashtaroth* the Goddess of the Sidonians, or *Milchom* the Idol of the Ammonites, or *Chemosh* the abomination of *Moab*: He that knew

knew all things from the shrub, to the Cedar, could not be ignorant that these statues were but stocks, or stones, or mettals, and the powers resembled by them, Deuils. It is not like he could be so insenfate to adore such deities; but so farre was the vxorious King blinded with affection, that he gaue not passage only to the Idolatric of his heathenish wiues, but furtherance.

So did he dote vpon their persons, that he humord them in their sins: Their act is therefore his, because his eies winkt at it; his hand aduanced it; He that built a Temple to the liuing God, for himselfe and Israel in

in Sion, built a Temple to Chemosh in the mount of Scandal, for his mistresses of Moab, in the very face of Gods house: No hill about Ierusalem was free from a Chappell of Deuils; Each of his dames had their Puppets, their altars, their incense; Because Salomon feedes them in their superstition, he drawes the sinne home to himselfe, and is branded for what he should haue forbidden. Euen our very permission appropriates crimes to vs; We need no more guiltinesse of any sinne then our willing toleration.

Who can but yearne, and feare to see the wofull wracke of so rich and goodly a vessell?

O

O *Salomon*, wert not thou he whose younger yeeres God honoured with a message and stile of loue? To whom God twice appeared; and in a gracious vision renewed the couenant of his fauour? Whom he singled out from all the generation of men to be the founder of that glorious Temple which was no lesse cleerely the Type of heauen, then thou wert of Christ the Sonne of the euer-living God? Wwert not thou that deepe Sea of wisdome which God ordained to send forth riuers and fountaines of all diuine, and humane knowledge to all nations, to all ages? Wwert not thou one of those se-

T

lect

lect Secretaries, whose hand it pleased the Almighty to employ in three peeces of the divine monuments of sacred Scriptures? Which of vs dares euer hope, to aspire vnto thy graces? Which of vs can promise to secure our selues from thy ruines? We fall, ô God, we fall to the lowest hell, if thou preuent vs not, if thou sustaine vs not: *Vphold thou me according to thy word that I may liue, and let me not be ashamed of my hope. Order my steps in thy word, and let not any iniquitie haue dominion ouer me.* All our weaknessse is in our selues, all our strength is in thee. O God be thou strong in our weaknessse, that our weake knees may

may be euer steddie in thy strength.

But in the midst of the horror of this spectacle (able to affright all the sonnes of men) behold some glimpse of comfort: was it of *Salomon* that *David* his father prophesied; *Though he fall, he shall not be utterly cast downe; for the Lord upholdeth him with his hand?* If sensible grace, yet finall mercy was not taken from that beloued of God; In the hardest of this winter, the sappe was gone downe to the root, though it shewed not in the branches: Euen whiles *Salomon* remoued, that word stood fast, *He shall be my Sonne, and I will be his Father.* He that foresaw his

T 2 finne,

sinne, threatned and limited his correction. If he breake my statutes, and keepe not my commandments ; then will I visit his transgression with a rodde, and his iniquite with stripes ; Neuerthelesse my louing kindnesse will I not utterly take from him, nor suffer my faithfulness to faile ; My Couenant will I not breake ; nor alter the thing that is gone out of my mouth ; Behold the fauour of God doth not depend vpon *Salomons* obedience ; If *Salomon* shall suffer his faithfulness to faile towards his God ; God will not requite him with the failing of his faithfulness to *Salomon* ; If *Salomon* breake his couenant with God ; God will not breake his Couenant

nant with the father of *Salomon*, with the Sonne of *Dauid*; He shall smart, he shall not perish. Oh gracious word of the God of all mercies, able to giue strength to the languishing, comfort to the despairing, to the dying, life. Whatsoeuer wee are, thou wilt be still thy selfe, O holy one of Israel, true to thy Couenant, constant to thy Decree; The sinnes of thy chosen can neither frustrate thy counsell, nor out-strip thy mercies.

Now I see *Salomon* of a wanton louer, a graue Preacher of mortification; I see him quenching those inordinate flames with the teares of his repen-

T 3

tance.

tance. Methinkes I heare him
sighing deeply betwixt euery
word of that his solemae pe-
nance which he would needs
inioyne himselfe before all the
world, *I haue applied my heart to
know the wickednesse of folly, euen
the foolishnesse of madnesse;* and *I
finde more bitter then death the wo-
man whose heart is as nets and
snares, and her bands as bands;* *Who
so pleaseth God shall be deliuered
from ber, but the sinner shall be taken
by ber.*

*Salomon was taken as a sinner,
deliuered as a penitent. His soule
escaped as a bird out of the snare
of the fowlers; the snare was
broken, and he deliuered; It is
good for vs that he was both
taken,*

taken, and deliuered; Taken, that wee might not presume; and that we might not despaire, deliuered. He sinned, that we might not sinne; he recouered, that we may not sinke vnder our sinne.

But, oh the iustice of God inseparable from his mercie; *Salomons* sinne shall not escape the rod of men; Rather then so wise an offender shall want enemies, God shall raise vp three aduersaries vnto *Salomon*, *Hadad* the Edomite, *Rezon* the King of Aram, *Jeroboam* the son of *Nebat*, whereof two were forraigne, one domesticall: Nothing but loue and peace founded in the name of *Salomon*;

nothing else was found in his
raigne, whiles he held in good
termes with his God; But when
once he fell foule with his ma-
ker, all things began to be
troubled. There are whips laid
vp against the time of *Salomons*
fore-seeene offence, which are
now brought forth for his cor-
rection; On purpose was *Ha-
dad* the sonne of the King of
Edom hid in a corner of Egypt
from the sword of *Dauid* and
Ioab, that he might be referued
for a scourge to the exorbitant
sonne of *Dauid*: God would
haue vs make account that our
peace ends with our inno-
cence: The same sinne that sets
debate betwixt God and vs,
armes

armes the creatures against vs;
It were pittie we should be at
any quiet whiles we are
faine out with the
God of
peace.

184

as to the cause of

the disease

and the

time of onset

of symptoms

to be

9 AU 54

Contemplations
V P O N
THE PRINCIPALL
HISTORIES OF
THE NEVV TE-
STAMENT.

The third Booke.

Containing

The Widowes sonne raised.

The Rulers sonne bealed.

The dumbe Deuill ejected.

Matthew called.

*Christ among the Gergefens; or
Legion, and the Gadarene
heard.*





TO MY RIGHT
WORTHY AND WOR-
SHIPFVLL FRIEND,

Master Iohn GIFFORD of Lan-
crosse in Deuon, Esquire,
All Grace and
Peace.



1 R,

I hold it (as I
ought) one of the
rich mercies of
GOD, that he
hath giuen me
faour in some
cies which haue not scene me ; but
none,

THE EPISTLE

none ; that I know , hath so much de-
merited me, unknowne, as your wor-
thy Familie : Ere therefore you see
my face , see my hand willingly pro-
fessing my thankfull Obligations :
Wherewith may it please you to ac-
cept of this parcell of thoughts, not un-
like those fellowes of theirs, whom
you haue entertained aboue their desert.
These shall present unto you our
bountifull Sauour , magnifying his
mercies to men, in a sweet varietie ;
healing the diseased, raising the dead,
casting out the Deuill, calling in the
Publican, and shall raise your heart to
adore that infinite goodnesse ; Euery
helpe to our deuotion deserueth to be
precious ; So much more, as the decre-
pit age of the world declines to an heart-
lesse coldnesse of pietie : That G O D,
to whose honour these poore labours
are meant, blesse them in your hands,
and from them, to all Readers.
To his protection I heartily commend
you, and the right vertuous Gentlewo-
man,

DEDICATORY.

man, your worthy wife, with all the
pledges of your happy affection, as
whom you have deserved to be

Your truly thankfull and
affectionate friend,

Ios: HALE

35 OCT 1944 1944

Mr. John W. Felt, Esq.
1000 Madison Avenue
New York, N.Y.

Dear Mr. Felt:

I am enclosing a copy of

the letter I wrote to you

on October 10th.

Very truly yours,

John W. Felt



The Widowes Sonne raised.



THE fauours of our beneficent Sauiour were at the least contiguous. No sooner hath he raised the Centurions seruant from his bed, then he raises the Widowes sonne from his Beere.

The fruitfull clouds are not ordained to fall all in one field ; Nain must partake of the bountie of Christ as well as Cana, or Capernaum : And if

V

this

this Sunne were fixed in one Orbe, yet it diffuseth heat, and light to all the world; It is not for any place to ingrossse the messengers of the Gospell, whose errand is vniuersall; This immortall seed may not fall all in one furrow.

The little citie of Nain stood vnder the hill of Hermon, neare vnto Tabor; but now it is watered with better dewes from aboue, the doctrine and miracles of a Sauiour.

Not for state, but for the more euidence of the worke, is our Sauiour attended with a large traine; So entring into the gate of that walled Citie, as if he meant to besiege their faith

faith by his power, and to take it; His prouidence hath so contriued his iourney, that he meets with the sad pompe of a funerall; A wofull widow attended with her weeping neighbours is following her only sonne to the graue; There was nothing in this spectacle that did not command compassion.

A young man in the flowre, in the strength of his age swallowed vp by death; Our decrepit age both expects death, and solicites it; but vigorous youth, lookes strangely vpon that grim sergeant of God; Those mellow apples that fall alone from the tree we gather vp with contentment; we chide to haue

V 2 the

the vnripe vnseasonably beaten downe with cudgells.

But more, a young man, the only sonne, the only childe of his mother: No condition can make it other then grieuous for a well-natu'rd mother to part with her owne bowells; yet surely store is some mitigation of losse: Amongst many children one may be more easily missed; for still we hope the suruiuing may supplie the comforts of the dead; but when all our hopes and ioyes must either liue or die in one, the losse of that one admits of no consolation.

When God would describe the most' passionate expression of

of sorrow that can fall into the miserable, he can but say, Oh daughter of my people gird thee with sack-cloth, and wallow thy selfe in the ashes, make lamentation and bitter mourning, as for thine onely sonne; Such was the losse, such was the sorrow of this disconsolate mother; neither words, nor teares can suffice to discouer it.

Yet more; had she beeene aided by the counsell and suppor-tation of a louing yoke-fellow, this burden might haue seemed lesse intolerable; A good husband may make amends for the losse of a sonne; had the root beeene left to her intire, she might better haue spared the branch;

V 3 now

now both are cut vp, all the stay
of her life is gone; and she
seemes abandoned to a perfect
miserie. And now when she
gaue her selfe vp for a forlorne
mourner, past all capacitie of
redresse, the God of comfort
meets her, pitties her, relieues
her; Here was no solicitor but
his owne compassion; In other
occasions he was sought, and
sued to; The Centurion comes
to him for a seruant, the Ruler
for a sonne, *Iairus* for a daughter,
the neighbours for the Paraly-
ticke; here he seckes vp the pa-
tient, and offers the cure vnre-
quested; Whiles we haue to doe
with the Father of mercies, our
afflictions are the most power-
full

full suitors. No teares, no praiers can moue him so much as his owne commiseration. Oh God, none of our secret sorrowes, can be either hid from thine eies, or kept from thine heart: and when we are past all our hopes, all possibilities of helpe; then art thou nearest to vs for deliurance.

Here was a conspiration of all parts to mercie. The heart had compassion, the mouth said, *Weepe not*, the feet went to the Beere, the hand touched the coffin, the power of the Deitie raised the dead: What the heart felt was secret to it selfe, the tongue therefore expresses it in words of comfort, *Weepe not*;

V 4

Alas

Alas what are words to so strong and iust passions? To bid her not to weepe that had lost her only sonne, was to perswade her to be miserable, and not feele it; to feele, and not regard it: to regard, and yet to smother it; Concealement doth not remedie but aggrauate sorrow: That with the counsell of not weeping therefore, she might see cause of not weeping; his hand seconds his tongue: He arrests the coffin, and frees the Prisoner; *Young man I say unto thee arise*; The Lord of life, and death, speakes with command; No finite power could haue said so without presumption, or with successse: That is the

the voice that shall one day call vp our vanished bodies from those elements, into which they are resolued, and raise them out of their dust ; Neither sea, nor death, nor hell can offer to detaine their dead, when he charges them to be deliuered : Incredulous nature, what doft thou shrinke at the possibilitie of a resurrection, when the God of nature vndertakes it ? It is no more hard for that almighty Word which gaue being vnto all things, to say, *Let them be repaired*, then, *Let them be made.*

I doe not see our Sauiour stretching himselfe vpon the dead corps, as *Elias*, and *Elisha*, vpon the sonnes of the Sunamite,

mite, and Sareptan, nor knee-
ling downe, and praying by the
Beere, as *Peter* did to *Dorcas*, but
I heare him so speaking to the
dead, as if he were aliue, and so
speaking to the dead that by the
word he makes him aliue, *I say*
vnto thee, arise; Death hath no
power to bid that man lie still,
whom the Sonne of God bids
Arise. Immediatly he that was
dead fete vp. So at the sound
of the last trumpet by the pow-
er of the same voice, we shall a-
rise out of the dust, and stand
vp glorious; this mortall shall
put on immortalitie, this cor-
ruptible, incorruption; This bo-
die shall not be buried, but
fowne; and at our day shall
therefore

therefore spring vp with a plen-
tiful increase of glorie ; How
comfortlesse, how desperate
should be our lying downe, if it
were not for this assurance of
rising ? And now, behold, lest
our weake faith should stagger
at the assent to so great a diffi-
cultie, he hath alreadie by what
he hath done, giuen vs tastes of
what he will doe ; The power
that can raise one man, can raise
a thousand, a million, a world ;
no power can raise one but that
which is infinite ; and that
which is infinite admits of no
limitation ; Vnder the old Te-
stament, God raised one by *E-
lias*, another by *Elisha* liuing, a
third by *Elisha* dead ; By the
hand

hand of the Mediator of the new Testament he raised here the sonne of the widow, the daughter of *Lairus*, *Lazarus*, and, in attendance of his owne resurrection he made a gaole-delivery of holy prisoners, at Ierusalem. He raises the daughter of *Lairus* from her bed; this widowes sonne from his coffin; *Lazarus* from his graue, the dead saints of Ierusalem from their rottennesse, that it might appeare no degree of death can hinder the efficacie of his ouer-ruling command; He that keepes the keyes of death can not only make way for himselfe through the common hall, and outer-roomes, but through the inwardest,

inwardest, and most refuered
closets of darknesse.

• Me thinkes I see this young
man who was thus miracu-
lously awaked from his deadly
sleepe, wiping and rubbing
those eies that had beene shut
vp in death; and descending
from the Beere, wrapping his
winding sheet about his loines,
cast himselfe downe in a passio-
nate thankfulness, at thefeet of
his Almighty restorer; adoring
that diuine power which had
commanded his soule backe a-
gaine to her forsaken lodging;
and though I heare not what
he said, yet I dare say they were
words of praise and wonder,
which his returned soule first
uttered;

vittered; It was the mother whom our Sauiour pittied in this act, not the sonne; (who now forced from his quiet rest must twice passe through the gates of death.) As for her sake therefore he was raised, so to her hands was he deliuered; that she might acknowledge that soule giuen to her, not to the posseſſor: Who cannot feele the amazement, and extasic of ioy that was in this reviued mother, when her sonne now salutes her from out of another world? And both receiues and giues gratulations of his new life? How suddenly were al the tears of that mournfull traine dried vp with a ioyfull astonishment?

How

How soone is that funerall banquet turned into a new Birth-day feast? What striuing was here to salute the late carcasse of their returned neighbour? What awfull and admiring lookes were cast vpon that Lord of life, who seeming homely, was approued omnipotent? How gladly did euery tongue celebrate both the worke, and the author? *A great Prophet is raised up amongst vs, and God hath visited his people.* A Prophet was the hiest name they could finde for him whom they saw like themselues in shape, aboue themselues in power; They were not yet acquainted with **God manifested in the flesh;**
This

This miracle might well haue assured them of more then a Prophet ; but he that raised the dead man from the Beere would not suddenly raise these dead hearts from the graue of Infidelitie ; they shall see reason e-nough to know that the Prophet who was raised vp to them, was the God that now vi-sited them, and at last should doe as much for them as he had done for the young man, raise them from death to life, from dust to glorie.

The

The Rulers Sonne Cured.



HE bountie of God so exceedeth mans, that there is a contrarietie in the exercise of it ; We shut our hands because we haue opened them ; God therefore opens his, because he hath opened them : Gods mercies are as comfortable in their issue, as in themselves ; Seldome euer doe blessings goe alone ; where our Sauiour supplied the Bride-

X

groomes

groomes wine, there he heales the Rulers son; He had not in all these coasts of Galilee done any one miracle but here; To him that hath shall be giuen.

We doe not finde Christ oft attended with Nobilitie; here he is; It was some great Peere, or some noted Courtier that was now a fuitor to him for his dying sonne: Earthly greatnessse is no defence against afflictions: We men forbear the mightie; Disease and death know no fa-ces of Lords, or Monarkes; Could these be bribed, they would be too rich; why should we grudge not to be priueled-ged, when we see there is no sparke of the greatest?

This

This noble Ruler, listens after Christ's returne into Galile; The most eminent amongst men will be glad to harken after Christ in their necessitie: Happie was it for him that his sonne was sicke; he had not else beene acquainted with his Sauiour, his soule had continued sicke of ignorance, and vnbelife; Why else doth our good God send vs paine, losses, opposition, but that hee may bee sought to? Are we afflicted, whither should we goe but to Cana, to seeke Christ? whither but to the Cana of heauen, where our water of sorrow is turned to the wine of gladnesse, to that omnipotent Physitian,

X 2 who

who healeth all our infirmities ;
that we may once say, *It is good
for me that I was afflicted.*

It was about a daies iourney
from Capernaum to Cana ;
Thence hither did this Courtier
come for the cure of his sonnes
feuer ; What paines cuen the
greatest can be content to take
for bodily health ? No way is
long, no labour tedious to the
desirous : Our soules are sickle
of a spirituall feuer, labouring
vnder the cold fit of infidelitie,
and the hote fit of selfe-loue ;
and we sit still at home, and see
them languish vnto death.

This Ruler was neither faith-
lesse, nor faithfull ; Had he beeue
quite faithlesse, he had not ta-
ken

ken such paines to come to
Christ. Had he beene faithfull,
he had not made this suit to
Christ, when he was come,
*Come downe, and heale my sonne, ere
he die.*

Come downe, as if Christ
could not haue cured him ab-
sent ; Ere he die, as if that power
could not haue raised him being
dead ; how much difference was
here betwixt the Centurion, and
the Ruler ; That came for his
seruant, this for his sonne. This
sonne was not more aboue that
seruant, then the faith which
sued for the seruant surpassed
that which sued for the sonne ;
The one can say, *Master come
not vnder my roofe, for I am not*

X 3 *worthy,*

worthy, only speake the word; and my seruant shall be whole; The other can say, Master, either come vnder my roofe, or my sonne can not be whole. *Heale my sonne*, had beeene a good suit, for Christ is the only Physician for all diseases; but, *Come downe, and heale him*, was to teach God how to worke.

It is good reason that he should challenge the right of prescribing to vs, who are euery way his owne; it is presumption in vs to stint him vnto our formes: An expert workman cannot abide to be taught by a nouice; how much lesse shall the all-wise God indure to be directed by his creature? This is

is more then if the patient should take vpon him to giue a Recipe to the Physitian : That God would giue vs grace is a beseeming suit, but to say, Giue it me by prosperitie, is a saucie motion.

As there is faithfulnesse in desiring the end, so modestie and patience in referring the meanes to the author. In spirituall things God hath acquainted vs with the meanes whereby he will worke, euen his owne sacred ordinances ; Vpon those, because they haue his owne promise, we may call absolutely for a blessing; In all others, there is no reason that beggers should be choosers ; He who doth

X 4 whatso-

whatsoeuer he will, must doe it how he will; It is for vs to receive, not to appoint.

He who came to complaine of his sonnes sicknesse, heares of his owne, *Except ye see signes and wonders, yee will not beleue.* This noble man was (as is like) of Capernaum; There had Christ often preached, there was one of his chiefe residences: Either this man had heard our Saviour oft, or might haue done; yet because Christ's miracles came to him only by heare-say (for as yet we finde none at all wrought where he preached most) therefore the man beleues not enough; but so speakes to Christ as to some ordinarie

Physitian,

LIB. 3.
Physitian
heale; In
case of
which
wonder
Had the
gracel
prooffe
the mi
life of
dumb
Angels
Starre
the vi
testim
the
voic
tisme
spak

Physitian, *Come downe and heale*; It was the common disease of the Iewes, incredulitie; which no receipt could heale but wonders; A wicked and adulterous generation seekes signes. Had they not beeene wilfully gracelesse; there was alreadie proofe enough of the Messias; the miraculous conception and life of the fore-runner; *Zacharies* dumbnesse; The attestation of Angels, the apparition of the Starre, the iourney of the Sages, the vision of the Shepherds, the testimonies of *Anna* and *Simeon*, the prophesies fulfilled, the voice from heauen at his baptisme, the diuine words that he spake; and yet they must haue all

all made vp with miracles ; which though he be not vnwilling to giue at his owne times, yet he thinkes much to be tied vnto, at theirs ; Not to beleue without signes, was a signe of stubborne hearts.

It was a foule fault, and a dangerous one ; *Ye will not beleue* : What is it that shall condemne the world but vnbeleefe ? What can condemne vs without it ? No sinne can condemne the repentant, Repentance is a fruit of faith ; where true faith is then, there can be no condemnation ; as there can be nothing but condemnation without it. How much more foule in a noble Capernaite, that had heard the Sermons

mons of so diuine a Teacher?
The greater light we haue, the
more shame it is for vs to
stumble.

Oh what shall become of vs,
that reele and fall in the clearest
Sun-shinc that euer looked
forth vpon any Church? Be
mercifull to our sinnes, ô God,
and say any thing of vs, rather,
then, *Ye will not beleuee.*

Our Sauiour tells him of his
vnbeleefe; he feelest not himselfe
sicke of that disease; All his
minde is on his dying sonne;
As easly doe we complaine of
bodily griefes, as we are hardly
affected with spirituall. Oh the
meeknesse and mercy of this
Lambe of God; When wee
would

would haue lookt that he should haue punished this suitor for not beleauing, he condescends to him, that he may beleue : *Goe thy way, thy sonne liueth.* If we should measure our hopes by our owne worthinesse, there were no expectation of blessings, but if we shall measure them by his bountie, and compassion, there can be no doubt of prevailing. As some tender mother that giues the brest to her vnquiet childe, in stead of the rod, so deales he with our peruertnesses.

How God differences men according to no other conditions, then of their faith ! The Centurions seruant was sicke, the Rulers

lers sonne; The Centurion doth not sue vnto Christ to come; only saies, *My seruant is sicke of a Palsie*; Christ answers him, *I will come, and heale him*: The Ruler sues vnto Christ that he would come, and heale his sonne, Christ will not goe; only saies, *Goe thy way, thy sonne lives*; Outward things carrie no respect with God; The Image of that diuine Maiestie shining inwardly in the graces of the soule, is that which wins loue from him in the meanest estate; The Centurions faith therfore could doe more then the Rulers greatness; and that faithfull mans seruant hath more regard then this great mans sonne.

The

The Rulers request was, *Come and beale*; Christs answer was, *Goe thy way, thy sonne lies*; Our mercifull Sauiour meets those in the end, whom he crosses in the way: How sweetly doth he correct our praiers, and whiles he doth not giue vs what we aske, giues vs better then we asked.

Iustly doth he forbeare to goe downe with this Ruler, lest he should confirme him in an opinion of measuring his power by conceits of localitie, and distance; but he doth that in absence, for which his presence was required with a repulse; *Thy sonne lieth*; giuing a greater demonstration of his omnipo-tencie

tencie then was craued ; How oft doth hee not heare to our will ; that he may heare vs to our aduantage ? The chosen vessell would be rid of tentati-
ons, he heares of a supplie of grace ; The sickeman askes re-
lease, receiues patience : life, and receiues glorie : Let vs aske what we thinke best, let him giue what he knowes best.

With one word doth Christ heale two Patients, the sonne, and the father, the sonnes feuer, the fathers vnbeleefe ; That operatiue word of our Sauiour was not without the intention of a triall ; Had not the Ruler gone home satisfied with that intimation of his sonnes life, and

and recouerie, neither of them had beeene blessed with successse: Now the newes of performance meets him one halfe of the way; and he that beleuued somewhat ere he came, and more when hee went, grew to more faith in the way; and when he came home, inlarged his faith to all the skirts of his familie; A weake faith may be true, but a true faith is growing: Hee that boasts of a full stature in the first moment of his asseant, may presume, but doth not beleue.

Great men cannot want clients; their example swaies some, their authoritie more; they cannot

cannot goe to either of the other worlds alone; In vaine
doe they pretend power ouer
others, who labour not
to draw their fa-
milies ynto
God.

Y **The**

The dumbe Deuill ejected.

HA T the Prince of
our peace might approue his perfect vi-
ctories, wheresoever hee met
with the Prince of darkness he
foiled him, heejected him; He
found him in heauen, thence
did he throw him headlong;
and verified his Prophet, *I haue
cast thee out of mine boly mountaine;*
And if the Deuils left their first
habitation, it was because (be-
ing Deuils) they could not
keepe

keepe it ; Their estate indeed they might haue kept, and did not ; their habitation they would haue kept, and might not ; How art thou falne from heauen ô Lucifer ? He found him in the heart of man ; (for in that closet of God did the euill spirit after his exile from heauen shrowd himselfe ; Sinne gaue him possession, which he kept with a willing violence) thence he casts him by his word, and spirit ; He found him tyrannizing in the bodies of some possessed men, and with power commands the vncleane spirits to depart.

This act is for no hand but his : When a strong man keeps

Y 2 possession,

possession, none but a stronger can remoue it : In voluntarie things the strongest may yeeld to the weakest ; *Sampson* to a *Dalilah* ; but in violent, euer the mightiest carries it ; A spirituall nature must needs be in ranke aboue a bodily ; neither can any power be aboue a spirit, but the God of spirits.

No otherwise is it in the mentall possession ; Where euer sinne is, there Satan is ; As on the contrarie, whosoeuer is borne of God, the seed of God remaines in him ; That euill one not only is, but rules in the sones of disobedience : in vaine shall we trie to cieet him, but by the diuine power of the Redeemer ;

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For this cause the Sonne of God
was manifested, that he might
destroy the workes of the De-
uill; Doe we finde our selues
haunted with the familiar De-
uils of Pride, selfe-loue, sensuall
desires, vnbeleefe? None but
thou, ô Sonne of the euer-liuing
God, can free our bosomtes of
these hellish guests; Oh cleanse
thou me from my secret sinnes,
and keepe me that presumptu-
ous sinnes preuaile not ouer
me. O Sauiour, it is no Paradox
to say that thoir castest out
more Deuils now, then thou
didst whiles thou wert vpon
earth; It was thy word, *When I
am lifted vp, I will draw all men
unto me;* Satan weighes downe

Y 3 at

at the feet, thou pullest at the head, yea at the heart; In euery conuersion which thou workest, there is a dispossessiōn. Conuert me, ô Lord, and I shall bee conuerted; I know thy meanes are now no other then ordinarie; if we expect to be dispossessed by miracle, it would be a miracle if euer we were dispossessed; Oh, let thy Gospell haue the perfect worke in me, so only shall I be deliuered from the powers of darknesse.

Nothing can be said to be dumbe, but what naturally speakes; nothing can speake naturally, but what hath the instruments of speach; which because spirits want, they can no otherwise

otherwise speake vocally, then as they take voices to themselves, in taking bodies; This deuill was not therefore dumbe in his nature, but in his effect; The man was dumbe by the operation of that deuill, which possessed him; and now the action is attributed to the spirit, which was subiectiuely in the man; It is not you that speake, saith our Sauiour, but the spirit of your Father that speaketh in you.

As it is in bodily diseases, that they doe not infect vs alike, some seaze vpon the humors, others vpon the spirits; some assault the braine, others the heart, or lungs; so in bodily and

Y 4 spirituall

spirituall possessions; In some the euill spirit takes awaie their sensēs, in some their limms, in some, their inward facultiēs; like as spirituall they affect to moue vs vnto severall sinnes; One to lust, another to covetousnesse, or ambition, another to crueltie, and their names haue distinguished them according to these various effects; This was a dumbe devill; which yet had possessed not the tongue only of this man, but his eare; nor that only, but (as it seemes) his eies too.

O subtle and tyrannous spirit, that obstructs all waies to the soule: that keeps out all meanes of grace both from the doores, and

and windowes of the heart; yea
that stops vp all passages whe-
ther of ingresse, or egressse; Of
ingresse at the eie, or eare; of
egressse at the mouth; that there
might bee no capacicie of re-
dresse. Deuill deuill deuill

What holy vse is there of our
tongue but to praise our Maker,
to confesse our sins, to informe
our brethren? How rife is this
dumbe Deuill euery-where,
whiles he stops the mouthes of
Christians from these vsefull
and necessarie duties?

For what end hath man those
two priuledges aboue his fel-
low creatures, Reason, and
Speech, but, that, as by the one
he may conceiue of the great
workes

workes of his Maker, which the rest cannot; so by the other he may expresse what he conceiues, to the honour of the Creator, both of them, and himselfe; And why are all other creatures said to praise God, and bidden to praise him, but because they doe it by the apprehension, by the expression of man? If the heauens declare the glory of God, how doe they it but to the eies, and by the tongue of that man, for whom they were made? It is no small honour whereof the enuious spirit shall robbe his Maker, if he can close vp the mouth of his only rationall, and vocall creature; and turne the best of his

his workmanship into a dumbe
Idoll, that hath a mouth and
speakes not; *Lord open thou my
lips, and my mouebe shall shew forth
thy praise.*

Praise is not more necessarie
then complaint; praise of God,
then complaint of our selues,
whether to God, or men; The
only amends we can make to
God, when we haue not had
the graece to auoid sinne, is to
confesse the sinne we haue not
auoided: This is the sponge
that wipes out all the blots and
blurrs of our liues; If we con-
fesse our sinnes, he is faithfull
and iust to forgiue vs our sins,
and to cleanse vs from all un-
righteoufnesse.

That

That cunning man-slayer knowes there is no way to purge the sick soule, but vpward by casting out the vicious humor wherewith it is clogged; and therefore holds the lips close, that the heart may not disburden it selfe by so wholsome euacuation. *When I kept silence, my bones consumed; For day and night thy hand, O Lord, was beaui upon me; my moisture is turned into the drought of Summer; O let me confess against my selfe my wickednesse unto thee, that thou maist forgive the punishment of my sinne.*

We haue a tongue for God, when we praise him; for our selues, when we pray, and confess; for our brethren, when

we

we speake the truth for their information; which if we hold backe in vnrighteousnesse, we yeeld vnto that dumbbe Deuill: where doe we not see that accursed spirit? He is on the Barre, when the mute, or partiall Judge speakes not for truth, and innocence: He is in the pulpit, when the Prophets of God smother, or halue, or adulterate the mes-
sage of their master; He is at the barre, when irreligious Iu-
rors dare lend an oath to feare, to hope, to gaine: He is in the market, when godlesse chapmen for their pennie sell the truth, and their soule; Hee is in the common conuersation of men, when the tongue belies the heart,

heart, flatters the guiltie, balketh reprooves even in the foulest crimes : O thou, who only art stronger then that strong one, cast him out of the hearts, and mouthes of men ; *It is time for thee, Lord, to worke, for they haue destroyed thy law.*

That it might well appeare this impediment was not naturall ; so soone as the man is freed from the spirit, his tongue is free to his speech : The effects of spirits as they are wrought, so they ceale at once. If the Sonne of God doe but remoue our spirituall possession, we shall presently breake forth into the praise of God, into the confession of our vilenesse, into

to the profession of truth.

But, what strange variety doe I see in the spectators of this miracle, some wondring, others censuring, a third sort tempting, a fourth applauding; There was neuer man, or action, but was subiect to variety of constructions: What man could be so holy, as he that was God? What act could be more worthy then the dispossession of an euill spirit? yet this man, this act passeth these differences of interpretation: What can we doe to vndergoe but one opinion? If we giue almes, and fast; some will magnifie our charity, and devotion, others will taxe our hypocrisie: If we giue not, some

some will condemne our hard-heartednesse, others will allow our care of iustice; If we preach plainly, to some it will sauour of a carelesse slubbering, to others of a mortified sinceritie; Elaborately, some will tax our affectation, others will applaud our diligence in dressing the delicate viands of God; What marueil is it, if it be thus with our imperfection, when it fared no otherwise with him that was puritie, and righteousness it selfe? The austere fore-runner of Christ came neither eating nor drinking, they say, *He bathe a Deuill*; The sonne of man came eating and drinking, they say, *This man is a glutton, a friend of*

of Publicans and sinners : and here one of his holy acts carries away at once wonder, censure, doubt, celebration. There is no way safe for a man but to square his actions by the right rule of iustice, of charitie ; and then let the world haue leaue to spend their glosses at pleasure. It was an heroicall resolution of the chosen vessell, *I passe very little to be iudged of you, or of mans day.*

I maruell not if the people maruelled ; for here were foure wonders in one ; The blinde saw, the deafe heard, the dumbe spake, the demoniacke is deliuered ; Wonder was due to so rare, and powerfull a worke,

Z and,

and, if not this, nothing; We
can cast away admiration vpon
the poore deuices, or actiuities
of men, how much more vpon
the extraordinarie workes of
omnipotencie? Whoso knowes
the frame of heauen and earth
shall not much be affected with
the imperfect effects of fraile
Humanitie; but shall with no
lesse rauishment of soule ac-
knowledge the miraculouſe
workes of the ſame almighty
hand. Neither is the ſpirituall
evection worthy of any meaner
intertainment; Raritie and dif-
ficultie are wont to cause won-
der; There are many things
which haue wonder in their
worth, and leſſe it in their fre-
quency;

quence; there are some which haue it in their strangenesse, and leesse it in their facilitie; Both meet in this. To see men haunted, yea possessed with a dumbe Deuill is so frequent, that it is a iust wonder to finde a man free; but to finde the dumbe spirit cast out of a man, and to heare him praising God, confessing his sinnes, teaching others the sweet experiments of mercie, deserues iust admiration. If the Cynick sought in the market for a man amongst men, well may we seeke amongst men, for a conuert. Neither is the difficultie lesse then the rarenesse: The strong man hath the possession, all passages are blockt

vp, all helpes barred, by the trecherie of our nature; If any soule be rescued from these spirituall wickedneses, it is the praise of him that doth wonders alone.

But whom doe I see wondring? The multitude; The vnlerned beholders follow that act with wonder, which the learned Scribes entertaine with obloquie: God hath reuealed those things to babes, which he hath hid from the wise, and prudent. With what scorne did those great Rabbins speake of these sonnes of the earth, *This people that knowes not the Law is accursed?* Yet the mercie of God makes an aduantage of their simplicitie;

simplicitie ; in that they are therefore lesse subiect to cauillation, and incredulitie ; as contrarily, his iustice causes the proud knowledge of the other to lie as a blocke in their way, to the readie assent vnto the diuine power of the Messias ; Let the pride of glorious aduersaries disdaine the pouertie of the clients of the Gospell ; it shall not repent vs to goe to heauen with the vulgar, whiles their great ones goe in state to perdition.

The multitude wondered ; Who censured but Scribes great Doctors of the law, of the diuinite of the Iewes ? What Scribes, but those of Ierusalem, the most

Z 3 eminent

eminent Academic of Iudea? These were the men, who out of their deepe-reputed iudgement cast these foule aspersions vpon Christ. Great wits oft-times mis-lead both the owners and followers; How many shall once wish they had beene borne dullards, yea idiots, when they shall finde their wit to haue barred them out of heauen? Where is the Scribe, where is the disputer of this world? Hath not God made the wisdome of the world foolishnesse? Say the world what it will, a dramme of holinesse is worth a pound of wit; Let others censure with the Scribes, let me wonder with the multitude.

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What could malice say worse,
He casteth out Deuils through Beelzebub the Prince of Deuils? The Jewes well knew that the Gods of the heathen were no other then Deuils; Amongst whom for that the *Lord of Flies* (so called, whether for the concourse of flies to the abundance of his sacrifices, or for his aide implored against the infestation of those swarmes) was held the chiefe, therefore they stile him, *The Prince of Deuils*. There is a subordination of spirits; some hierin degree, some inferiour to others; Our Sauiour himselfe telvs vs of the Deuill, and his Angels; Messengers are inferiour to those that send them:

The seuen Deuils that entred into the swēpt, and garnished house, were worse then the former; Neither can Principalities, and Powers, and Gouernours, and Princes of the darknesse of this world designe other then seuerall rankes of euill Angels; There can be no being, without some kinde of order, there can be no order in paricie; If wee looke vp into heauen, there is *The King of Gods, The Lord of Lords;* hier then the hiest. If to the earth, There are Monarchs, Kings, Princes, Peeres, people; If we looke downe to hell, *There is the Prince of Deuils;* They labour for confusio[n] that call for paricie; What should the Church

Church doe with such a forme,
as is not exemplified in heauen,
in earth, in hell?

One devill (according to their supposition) may be vsed to cast out another: How farre the command of one spirit ouer another may extend, it is a secret of infernall state, too deepe for the inquirie of men: The thing it selfe is apparent; vpon compact, and precontracted composition, one giues way to other for the common aduantage; As we see it in the Commonwealth of Cheaters, and Cut-purfes; one doth the fact, another is feid to bring it out, and to procure restitution: both are of the trade; both conspire to

to the fraud; the actor falls not out with the reuealer; but diuides with him that cunning spoile.

One malicious miscreant sets the Deuill on worke to the inflicting of disease, or death; another vpon agreement, for a further spirituall gaine, takes him off; There is a Deuill in both; And if there seome more bodily fauour, there is no lesse spirituall danger in the latter; In the one Satan wins the agent, the suitor in the other; It will be no cause of discord in hell, that one deuill giues ease to the body which another tormented, that both may triumph in the gaine of a soule. O God, that any

any creature which beares thine Image, should not abhorre to be beholden to the powers of hell for aid, for aduice? Is it not because there is not a God in Israek, that men goe to inquire of the god of Ekron? Can men be so sottish to thinke that the vowed enemie of their soules can offer them a baite, without an hooke? What euill is there in the citie which the Lord hath not done, what is there which he cannot as easily redresse: He wounds, he heales againe; And if he will not, it is the Lord, let him doe what seemes good in his cies; If he doe not deliuer vs, he will crowne our faithfulness in a patient perseuerance.

The

The wounds of a God are better then the salues of Satan.

Was it possible that the wit of Enuie could devise so hic a slander? Beelzebub was a God of the heathen; therefore herein they accuse him for an Idolater; Beelzebub was a Deuill to the Iewes, therefore they accuse him for a conjurer; Beelzebub was the chiefe of Deuils, therefore they accuse him for an Arch-exorcist, for the worst kinde of Magician; Some professors of this blacke Art, though their worke be deuillish, yet they pretend to doe it in the name of Iesus; and will presumptuously seeme to doe that by command, which is secretly transacted by agreement.

agreement ; the Scribes accuse Christ of a direct compact with the Deuill ; and suppose both a league and familiaritie, which by the law of *Moses* (in the very hand of a *Saül*) was no other then deadly ; Yea so deepe doth this wound reach, that our Sauiour, searching it to the botome, findes no lesse in it then the sinne against the Holy-ghost ; inferring hereupon that dreadfull sentence of the irremissiblenesse of that sinne vnto death : And if this horrible crimination were cast vpon thee, ô Sauiour, in whom the Prince of this world found nothing, what wonder is it if we thy sinfull seruants be branded on

on all sides with euill tongues ?

Yea (which is yet more) how plaine is it that these men forced their tongue to speake this slander against their owne heart ? Else, this blasphemie had beene only against the sonne of man, not against the holy Ghost ; but now, that the searcher of hearts findes it to be no lesse then against the blessed spirit of God, the spight must needs be obstinate ; their malice doth wilfully crosse their conscience. Enuie neuer regards how true, but how mischieuous ; So it may gall, or kill, it cares little, whether with truth, or falsehood ; For vs, *Blessed are ye when men reuile vs, and say all manner of euill of vs,*

vs, for the name of Christ ; For them : What reward shall be giuen to thee, thou false tongue ? Euen sharpe arrowes with hote burning coles ; Yea those very coles of hell from which thou wert en-kindled.

There was yet a third sort that went a mid-way betwixt wonder, and censure ; These were not so malicious as to impute the miracle to a Satanicall operation ; they confess it good, but not enough ; and therefore vrge Christ to a further proofe ; *Though thou hast cast out this dumbe Deuill, yet this is no sufficient argument of thy divine power ; Wee haue yet seene nothing from thee like those ancient miracles, of the times of our fore-*

fore-fathers. Iofua caused the Sunne to stand still; Elias brought fire downe from heauen; Samuel astonisht the people with thunder and raine in the midst of haruest; If thou wouldest command our beleefe, doe somewhat like to these; The casting out of a Deuill, shewes thee to haue some power ouer hell; shew vs now, that thou hast no leſſe power ouer heauen. There is a kinde of vnireasonableſſe of desire, and infatiableſſe in infidelitie; it neuer knowes when it hath euidence enough; This which the Iewes ouer-looked, was a more irrefragable demonstration of diuinitie, then that which they desired. A Deuill was more then a Meteor, or a parcell of an element;

element; to cast out a Deuill by command, more then to command fire from heauen: Infidelitie euer loues to be her owne caruer.

No sonne can be more like a father, then these Iewes to their progenitors in the desert; that there might be no feare of degenerating into good, they also of old tempted God in the Wilderness: First, they are wearie of the Egyptian bondage, and are readie to fall out with God, and *Moses*, for their stay in those fornaces: By ten miraculous plagues they are freed, and going out of those confines; the Egyptians follow them, the sea is before them;

A a now

now they are more afflicted with their libertie, then their seruitude; The sea yeelds way, the Egyptians are drowned; and now, that they are safe on the other shore, they tempt the prouidence of God for water; The rocke yeelds it them; then, no lesse for bread and meat; God sends them Manna, and Quailes, they crie out of the food of Angels; Their present enemies in the way are vanquished, they whine at the men of measures, in the heart of Canaan; Nothing from God but mercie; nothing from them but Temptation.

Their true brood both in nature and sinne had abundant proofes of the Messiah; if curing

the

the blinde, lame, diseased, deafe, dumbe, eiefting deuils, ouer-ruling the elements, raiſing the dead could haue beene ſufficient; yet ſtill they must haue a ſigne from heauen; and ſhut vp in the ſtyle of the Tempter, *If thou be the Christ.* The gracious heart is credulous; Euen where it ſees not, it beleeues; and where it ſees but a little, it beleeues a great deale; Neither doth it preſume to preſcribe vnto God what, and how he ſhall worke; but takes what it findes, and vnmoucably reſts in what it takes. Any miracle, no miracle ſerues enough for their aſſent, who haue buiit their faith vpon the Gofpell of the Lord Iefus.

A a 2

Matthew

Matthew called.



The number of the Apostles was not yet full; One roome is left void for a future occupant; who can but expect, that it is reserved for some eminent person? and behold, *Matthew* the Publican is the man: Oh the strange election of Christ; Those other disciples, whose calling is recorded, were from the Fisher-boat, this from the Tole-booth; They were vnlettered, this infamous; The

The condition was not in it selfe sinfull, but as the taxes, which the Romans imposed on Gods free people, were odious, so the Collectors, the Farmers of them abominable ; Besides, that it was hard to hold that seat without oppression, without exactation ; One that best knew it, branded it with poling, and sycophancie : And now, behold a griping Publican called to the familie, to the Apostle-ship, to the Secretary-ship of God ; Who can despaire in the conscience of his vnworthiness ; when he sees this patterne of the free bountie of him that calleth vs ? Merits doe not carrie it in the gracious election of God, but

A a 3 his

his meere fauour. There sate *Matthew* the Publican busie in his Counting-house, reckoning vp the summes of his Rentalls; raking vp his arerages, and wrangling for denied duties, and did so little thinke of a Sauiour, that he did not so much as looke at his passage, but, *Jesus, as he passed by, saw a man sitting at the receipt of custome, named Matthew*; As if this prospect had beeene sudden and casuall, *Jesus saw him in passing by*; Oh Sauiour, before the world was, thou sawst that man sitting there, thou sawst thine owne passage; thou sawst his call in thy passage; and now thou goest purposely that way, that thou mightst

mightst see, and call : Nothing can be hid from that piercing eie; one glance whereof hath discerned a Disciple in the clothes of a Publican ; That habit, that shew of extortion cannot conceale from thee a vessell of election; In all formes thou knowest thine owne; and in thine owne time shalt fetch them out of the disguises of their foule sins, or vnsit conditions ; What sawst thou, ô Sauour, in that Publican, that might either allure thine eie, or not offend it ? What but an hatefull trade, an euill eie, a gryple hand, bloudie tables, heapes of spoile ? yet now thou saidst, *Follow mee* ; Thou that saidst once to Ierusa-

A a 4 lem,

lem, Thy birth and nativitie is of the land of Canaan; Thy father was an Amorite, thy mother an Hittite; Thy nauell was not cut, neither wert thou washed in water, to supple thee, thou wast not salted at all; thou wast not swadled at all; None eie pittied thee, but thou wast cast out in the open fields, to the loathing of thy person, in the day that thou wast borne; And when I passed by thee, and saw thee polluted in thine owne bloud, I said unto thee, Liue, yea, I said unto thee, when thou wast in thy bloud, Liue; Now also, when thou passedst by, and sawst Matthew sitting at the receit of custome, saidest to him, Follow mee; The life of this Publican was so much worse, then the birth of that

that forlorne Amorite, as, *Follow mee*, was more then, *Liue*; What canst thou see in vs, ô God, but vgly deformities, horrible sins, despicable miseries, yet doth it please thy mercie to say vnto vs, both, *Liue*, and, *Follow mee*?

The iust man is the first accuser of himselfe; whom doe we heare to blazon the shame of *Matthew*, but his owne mouth? *Matthew* the Euangelist tells vs of *Matthew* the Publican; His fellowes call him *Leui*, as willing to lay their finger vpon the spot of his vnpleasing professi-
on; himselfe will not smother, nor blanche it a whit, but pub-
lishes it to all the world, in a thankfull recognition of the
mercie

mercie that called him; as liking well that his basenesse should serue for a fit foile to set off the glorious lustre of his grace by whom he was elected; What matters it how vile we are, ô God, so thy glorie may rise in our abasement?

That word was enough, *Follow mee*; spoken by the same tongue, that said to the corps, at Nain, *Young man I say to thee, Arise*; He that said, at first, *Let there be light*, saies now, *Follow me*: That power sweetly inclines which could forceably command; the force is not more vnresistible, then the inclination; When the Sun shines vpon the Isicles, can they choose but melt,

melt, and fall? When it lookeſ into a dungeon, can the place choose but be inlightened? Doe we ſee the Iet drawing vp ſtrawes to it, the Loadſtōne yron, and doe we maruell if the omnipotent Sauiour, by the influence of his grace, attract the heart of a Publican? *He arose and followed him.* We are all naturally auerſe from thee, ô God; doe thou but bid vs *Follow thee*; draw vs by thy powerfull word, and we ſhall run after thee. Alas, thou ſpeakeft, and we ſit ſtill; thou ſpeakeft by thine outward word to our eare, and we stir not, ſpeak thou by the ſecret, and effectuall word of thy ſpirit, to our heart;

The

The world cannot hold vs downe, Satan cannot stop our way, we shall arise, and follow thee.

It was not a more busie then gainfull trade that *Matthew* abandoned to follow Christ into pouertie ; and now he cast away his counters, and strucke his tallies, and crossed his books, and contemned his heapes of cash in comparison of that better treasure, which he fore-saw lie open in that happie atten-dance. If any commoditie be valued of vs too deare to be par-ted with, for Christ, we are more fit to be Publicans, then Disciples ; Our Sauiour invites *Matthew* to a Disciple-ship ; *Mat-thew*

thow invites him to a feast. The ioy of his call makes him to begin his abdication of the world, in a banquet.

Here was not a more cheerefull thankfulness in the inuiter, then a gracious humilitie in the guest: The new seruant bids his master, the Publican his Sauour, and is honoured with so blessed a presence. I doe not finde where Iesus was euer bidden to any table, and refused; If a Pharisee, if a Publican inuited him, he made not daintie to goe; Not for the pleasure of the dishes; what was that to him who began his worke in a whole Lent of daies? But (as it was his meat and drinke to doe the

the will of his Father,) for the benefit of so winning a conuer-
sation. If he sate with sinners,
he conuerted them; If with con-
uerts, he confirmed and instru-
cted them; If with the poore,
he fed them; If with the rich in
substance, he made them richer
in grace. At whose board did
he euer sit, and left not his host
a gainer? The poore Bride-
grome entertaines him, and
hath his water-pots filled with
wine: *Simon the Pharisee* enter-
taines him, and hath his table
honoured with the publique re-
mission of a penitent sinner,
with the heauenly doctrine of
remission: *Zacheus* entertaines
him, saluation came that day to
his

his house, with the author of it; that presence made the Publican a sonne of *Abraham*; Matthew is recompenced for his feast with an Apostle-ship: *Martha*, and *Mary* entertaine him, and besides diuine instruction receiue their brother from the dead; O Sauiour, whether thou feast vs, or we feast thee, in both of them is blessednesse.

Where a Publican is the Feast-master, it is no maruell if the guests be Publicans, and sinners; whether they came alone out of an hope of that mercie, which they saw their fellow had found; or whether Matthew invited them to be partners of that plentifull grace, whereof he

he had tasted, I inquire not; Publicans and sinners will flocke together; the one, hatefull for their trade, the other for their vicious life. Common contempt hath wrought them to an vnanimite; and sends them to seeke mutuall comfort in that societie, which all others held loathsome and contagious. Moderate correction humbleth, and shameth the offender; whereas a cruell severitie makes men desperate; and driues them to those courses, whereby they are more dangerously infected; How many haue gone into the prison faultie, and returned flagitious? If Publicans were not sinners, they were no whit beholden

beholden to their neighbours.
— What a table full was here?
The Sonnes of God beset with
Publicans, and sinners : O hap-
py Publicans, and sinners, that
had found out their Sauiour ;
O h mercifull Sauiour, that dis-
dained not thy Publicans, and
sinners. *With the next* *verses*
— What sinner can feare to
kneele before thee, when he sees
Publicans and sinners sit with
thee ? Who can feare to be de-
spised of thy meeknesse, and
mercy, which didst not ab-
horre, to conuerse with the out-
casts of men ? Thou didst not
despise the thaeſe confeffing vp-
on the croſſe, nor the sinner
weeping vpon thy feet, nor the
Cananite

Cananite crying to thee in the way, not the blushing adulteresse, nor the odious Publican, nor the forswearing Disciple, nor the persecutor of Disciples, nor thine owne executioners, how can we be vnwelcome to thee, if we come with teares in our eies, faith in our hearts, restitution in our hands? Oh Saviour, our brests are too oft shut vpon thee, thy bosome is euer open to vs; we are as great sinners as the consorts of these Publicans, why should we despaire of a roome at thy Table?

The squint-eyed Pharisees look a-crosse at all the actions of Christ; where they should haue admired his mercie, they cauill at

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at his holinesse ; They said to his Disciples ; Why eateth your master with Publicans, and sinners ? They durst not say thus to the Master, whose answer (they knew) would soone haue conuinced them ; This winde (they hoped) might shake the weake faith of the Disciples ; They speake where they may be most likely to hurt ; All the crue of Satani- call instruments haue learnt this craft of their old Tutor in Paradise : Wee cannot reuerence that man, whom we thinke vnholy ; Christ had lost the hearts of his followers, if they had entertained the least suspicion of his impuritie ; which the murmur of these enuious Pharisees

B b 2 would

would faine insinuate; *He can-
not be worthy to be followed that is
uncleane; He cannot but be uncleane
that eateth with Publicans and sin-
ners.* Proud and foolish Phari-
sees, ye fast whiles Christ eateth;
ye fast in your houses, whiles
Christ eateth in other mens; ye
fast with your owne, whiles
Christ feasts with sinners; but
if ye fast in pride, whiles Christ
eats in humilitie; if ye fast at
home, for merit, or popularitie,
whiles Christ feasts with sinners
for compassion, for edification,
for conuersion, your fast is un-
cleane, his feast is holy, ye shall
haue your portion with hypo-
crites, when those Publicans,
and sinners shall be glorious.

When

When these censurers thought the Disciples had offended, they speake not to them, but to their Master; Why doe thy Disciples that which is not lawfull? now, when they thought Christ offended, they speake not to him, but to the Disciples; Thus, like true make-bates they goe about to make a breach in the familie of Christ, by setting off the one from the other; The quicke eie of our Sauiour hath soone espied the packe of their fraud; and therefore he takes the words out of the mouthes of his Disciples, into his owne; They had spoke of Christ to the Disciples; Christ answers for the Disciples concerning
Bb 3 himself;

himselfe, The whole need not the Physician, but the sicke. According to the two qualitie of pride; scorne, and ouer-wie-ning, these insolent Pharisees ouer-rated their owne holinesse, contemned the noted vnholinesse of others; As if them-selues were not tainted with secret sinnes, as if others could not be cleansed by repentance; The searcher of hearts meets with their arrogance, and findes those iusticiaries sinfull, those sinners iust; The spirituall Physician findes the sicknesse of those sinners wholsome, the health of those Pharisees despe-rate: that, wholsome, because it calls for the helpe of the Physician,

sitian, this, desperate, because it
needs not. Every soule is sicke;
those most, that feele it not;
Those that feele it, complaine,
those that complaine, haue
cure; those that feele it not,
shall finde themselues dying
ere they can wish to recouer.
Oh blessed Physitian, by whose
stripes we are healed, by whose
death we live, happie are they
that are vnder thy hands, sicke,
as of sin, so offorrow for sin; it
is as vnpossible they should die,
as it is vnpossible for thee to
want either skill, or power, or
mercy; Sin hath made vs sicke
vnto death, make thou vs but as
sicke of our sinnes, we are as
safe, as thou art gracious.

Christ among the Gerge-
sens, or Legion, and the Gada-
rene heard,

Doe not any where
finde so furious a De-
moniacke, as amongst
the Gerge-sens; Satan is most
tyrannous, where he is obeyed
most. Christ no sooner sailed
over the lake, then he was met
with two possessed Gadarenes; The
extreme rage of the one
hath drownned the intention of
the other; Yet in the midst of
all that crueltie of the evill spirit,
there

there was sometimes a remission, if not an intermission, of vexation; If, Of times, Satan caught him, then, sometimes, in the same violence, he caught him not. It was no thank to that malignant one, who as he was indefatigable in his executions, so unmeasurable in his malice; but, to the mercifull overruling of God, who in a gracious respect to the weakness of his poore creatures, limits the spightfull attempts of that immortall enemy; and takes off this Mastiue, whiles we may take flight: He who in his justice gives way to some of us of Satan, in his mercie restraines them; so regarding our deseruings,

deseruings, that withall he regards our strength : If way should be giuen to that malicious spirit, we could not subsist ; no violent thing can indure ; and if Satan might haue his will, we should no moment be free ; He can be no more weary of doing euill to vs, then God is of doing good : Are we therefore preferued from the malignitie of these powers of darknesse, *Blessed be our strong helper that hath not giuen vs ouer to be a prey vnto their teeth* : Or if some scope haue beeene giuen to that eniuious one, to afflict vs, hath it beeene with fauourable limitations, it is thine only mercy, O God, that hath *chained and muzzled*

Ames

muzzled

muzzled vp this band-dog, so as that he may scratch vs with his pawes, but cannot pierce vs with his fangs. Farre, far is this from our deserts, who had too well merited a iust abdication from thy fauour, and protection, and an interminable seisure by Satan, both in soule and body.

Neither doe I here see more matter of thankes to our God, for our immunitie from the extreball iniuries of Satan, then occasion of serious inquierie into his power ouer vs, for the spirituall. I see some that thinke them selues safe from this ghostly ryannic, because they sometimes finde them selues in good moods,

moods, free from the suggestions of grosse sins, much more from the commission; Vaine men, that feed themselves with so false and frivolous comforts; will they not see Satan, through the iust permission of God, the same to the soule, in mentall possessions, that he is to the body, in corporall? The worst demoniack hath his lightes me repites; not euer tortured; nor euer furious; betwixt whiles he might looke soberly, talk sensibly, moue regularly; it is a wofull comfort that we shne not alwayes; There is no master so barbarous as to requir of his slave a perpetuall wincedmitted toyle; yet, although he sometimes

times eat, sleepe, rest; he is a vassall still; If that wicked one haue drawne vs to a customarie perpetration of euill, and haue wrought vs to a frequent iteration of the same sinne, this is gage enough for our seruitude, matter enough for his tyrannie, and insultation; He that would be our tormentor alwaies, cares only to be sometimes our Tempter.

The possessed is bound, as with the invisible fetters of Satan; so with the materiall chaines of the inhabitants; What can bodily force preuaile against a spirit? Yet they indeuour this restraint of the man, whether out of charitie, or iustice;

stice ; Charitic, that he might not hurt himselfe ; Iustice, that he might not hurt others ; None doth so much befriend the Demoniacke as those that binde him ; Neither may the spiritually possessed be otherwise handled ; for though this act of the enemie be plausible, and, to appearance, pleasant, yet there is more danger in this deare, and smiling tyrannie ; Two sorts of chaines are fit for outragious sinners ; Good lawes, vnpartiall executions ; That they may not hurt, that they may not be hurt to eternall death.

These yron chaines are no sooner fast, then broken ; There was more then an humane power

wer in this disruption ; It is not hard to conceiue the vtmost of nature, in this kinde of actions; Sampson doth not breake the cords, and ropes like a threed of tow, but God by Sampson ; The man doth not breake these chaines, but the spirit. How strong is the arme of these euill angels, how farre transcending the ordinarie course of nature ? They are not called Powers for nothing ; what flesh and bloud could but tremble at the palpable inequalitie of this match, if herein the mercifull protection of our God did not the rather magnifie it selfe, that so much strength, met with so much malice, hath not preuailed against

vs :

vs : In spight of bothe we are in
safe hands ; Hee that so easly
brake the yron fetters ; can never
breake the adamantine chaine
of our faith ; In vaine doe the
chafing billowes of hell beate
vpon that rocke, wheron we
are built ; And though these
brittle chaines of earthly met-
tall be easly broken by him, yet
the sure-tempered chaine of
Gods eternall decree, he can ne-
uer breake ; that almighty Ar-
biter of heauen, and earth, and
hell, hath chained him vp in
the bottomlesse pit, and hath so
restrained his malice ; that (but,
for our good) wee cannot be
tempted, we cannot be foyled,
but for a glorious victoria.

Alas,

Alas it is no otherwise with the spiritually possessed; The chaines of restraint are commonly broken by the fury of wickednesse; What are the respects of ciuitie, feare of God, feare of men, wholsome lawes, carefull executions to the despetately licentious; but as cob-webs to an harpy? Let these wilde Demoniacks know, that God hath prouided chaines for them, that will hold, even ~~everlasting~~ ^{consider} darkness; these are such as must hold the Devils themselves (their masters) vnto the judgement of the great day, how much more those impotent vassals? Oh that men would suffer themselves to

Cc

be

be bound to their good behau-
ed, by the sweet, and easit re-
cognizance of their dutie to
their God, and the care of their
owne soules; that so they might
rather be bound vp in the bun-
dle of life. Now when he com-
eth,

It was not forrest, that these
chaines were torne off, but for
more ambition; & this prisoner
rains away from his friends, he
cannot run away from his lay-
low; He is now carried into the
wildernes; Not by noere ex-
ternal force, but by interall
impulsion; Carried by the same
power that unbound him, for
the oportunitie of his Tyrannic,
for the horrors of the place, for
the affauishment of his bodie,
for

for the avoidance of all meane
of resistance. Solitarie deserts
are the delights of Satan; It is
an vnwise conceit that moves vs
to薄 that to burisekys, in an
opinidn of misery and holynesse,
which the Devil wishes to lade
vs for a punishment and con-
traicte of reuertion. The
vnill spirit is for solitarinesse;
God is for societie; He dwells in
the assembly of his Saints, yea, there
berth a delight to dwell; Why
should not we account it our
happinesse that we may haue
leauge to dwell, where the au-
thor of all happiness loues to
dwell?

There cannot be any miserie
incident into vs, whereof our

gracious Redeemer is not both conscious, and sensible; without any intercession therefore of the miserabld Demoniack, or succour of any friend; the God of spirites takes a pittie of his distresses; and, from no motion but his owne, commands the ill spirit to come forth of the man: O admirable precedent of mercy, preventing our requests, exceeding our thoughts, forcing favours vpon our impotence; doing that for vs, which we should, and yet cannot desire. If men vpon our instant solicitations would giue vs their best aid, it were a iust praise of their bountie, but it well became thee, ô God of mercie,

mercie, to goe without our force, to giue without suit; And doe we thinke thy goodnessesse is impaired by thy glory? If thou wert thus commiseratiue vpon earth, art thou lesse in heauen? How doest thou now take notice of all our complaints, of all our infirmities? How doth thine infinite pittie take order to redresse them? What euill can befall vs which thou knowest not, feelest not, relieuest not? How safe are we that haue such a Guardian, such a Mediator in heauen?

Not long before had our Sauiour commanded the windes, and waters, and they could not but obey him; now, he speakes

C c 3 in

in the same Language to the evil spirit ; he intreats not, he perswades not, he commands ; Command argues superiority, He only is infinitely stronger then the strong one in posses-
sion ; Else, where powers are matcht, though with some in-
qualitie, they tugge for the vi-
ctorie, and without a resistance
yeld nothing. There are no
fewer sorts of dealing with Sa-
tan, then with men ; Some haue
dealt with him by lust, as the old
Satanian heretickes, and the
present Indian Sauages, sacri-
ficing to him, that he hurt not :
Others by covenant, condicio-
ning their service vpon his assi-
stance, as Witches, and Magici-
ans,

ans; Others by insinuation of
implicite compact, as chafmers
and Figure-casters; Others by
aduiration, as the sonnes of
Se-
ua, and moderne Exorcists, Ivn-
warrantably charging him by
an-hier name then their owne;
None euer offred to deale with
Satan by a direct and primarie
command, but the God of spi-
rits; The great Archangel, when
the strife was about the body of
Moses, commanded not, but im-
preacted rather, *The Lord rebuke
thee, Satan*; It is only the God
that made this spirit an Angel of
light, that can command him,
now that he hath made him-
selfe the Prince of darknesse. If
any created power dare to
blad?

C c 4 usurpe

vsurpe a word of command, he laughs at their presumption; and knowes them his vassals whom he dissembles to feare as his Lords; It is thou only, O Sa-
uidur, at whose becke those stubburne Principalities of hell
yeeld, and tremble; no wicked man can be so much a slau to
Satan, as Satan is to thee; the interposition of grace may defeat
that dominion of Satan; thy rule is absolute, and capable of
no let. What need we to fear, whiles we are vnder so omnipotent
a commander. The waies of the deepe rage horribly, yet the Lord is stronger
then they; Let those Principalities and powers doe their worst;

Those

Those mightie aduersaries are vnder the command of him, who loued vs so well as to bleed for vs; What can we now doubt of? His power, or his will? How can we professe him a God, and doubt of his power? How can we professe him a Sauiour, and doubt of his will? He, both can, and will command those infernall powers; we are no lesse safe, then they are malicious.

The Deuill saw Iesus by the cies of the Demoniack; For the same saw, that spake; but it was the ill spirit, that said, *I beseech thee torment me not*; It was forc against his will that he saw so dreadfull an obiect; The ouer-ruling

ruling power of Christ dragged the foule spirit into his presence. Guiltinesse would faine keepe out of sight; The limmes of so wofull an head shall ente call to the hills, and rockes to hide them from the face of the Lambe; such Lyon-like terror is in that milde face, when it lookes vpon wickednesse: Neither shall it be one day the least part of the torment of the damned, to see the most louely spectacle that heauen can afford: He, from whom they fled in his offers of grace, shall be so much more terrible, as he was, and is more gracious; I maruell not therefore that the Deuill, when he saw Iesu, cryed out; I could
 maruell

angel that he falle downe, that he worshipped him: That which the pride of spirit would haue had Christ to haue doctord him, in his great duell, the same he now doth vnto Christ, fearfully, sentilie, forcedly; Who shall henceforth bragge of the extreall homage he performes to the Sonne of God, when he sees Satan him selfe fall downe, and worshippe; What comfort can there be in that, which is common to vs with Deuils; who as they belieue, and tremble, so they tremble, and worshippe; The outward bowing is the body of the action, the disposition of the soule is the soule of it; therin lies the difference from

from the counterfeit stooping
of wicked men, and spirits :
The religious heart *serves the
Lord in feare, and rejoices in him with
trembling* ; What it doth is in
way of seruice ; In seruice to his
Lord, whose soueraintie is his
comfort, and protection ; In the
feare of a sonne, not of a flauie ;
In a feare tempered with ioy ;
In a ioy, but allayed with trembling ; whereas the prostration
of wicked men, and deuils is
only an act of forme, or of
force ; as to their Judge, as to
their tormentor, not as to their
Lord ; in meere seruilitie, not in
reuerence, in an vncomfortable
dulnesse, without all delight ;
in a perfect horror, without
capacitie

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capacitie of ioy; These worship without thankes, because they fall downe without the true affections of worship.

Who so maruellis to see the Deuill vpon his knees, would much more maruell to heare what came from his mouth; *Iesu the sonne of the most high God;* A confession, which vif we should heare without the name of the author, we should aske, from what Saint it came. Behold, the same name giuen to Christ by the Deuill, which was formerly giuen him by the Aungell, *Thou shalt call his name Iesus;* That awfull name wherat every knee shall bow, in heaven, in earth, and vnder the earth, is called

called vpon, by this prostrate
Devil; and, lest that should
not import enough, (finde o-
thers haue bee honoured by
this same iustype,) he addes,
for full distinction, *The Sonne of
the moste God*; *The good Sy-
rophilician*, and *blinde Bar-
tholomew* could say *The Sonne of Da-
vid*; It is wised well toacknow-
ledge the true destier of his
pelleys, according to the flesh;
but this infernall spirit lookes
abift, and seacheth his line out
of all the heavens; *The Sonne
of the moste God*; *The famous
confession of the prime Apo-
stle*(which honoured him with
a supernacie, tooe immortallie,)
was no other then, *Thou art the
Childe*.

Christ,

Christ, the Sonne of the living God; and what other doe I hearre from the lips of a fiend? None more diuine words could fall from the hieft Saint; Nothing hindres but that thei verie
est miscreant on earth, yea the
foulest Deuill in hell, may
speake holily: It is no passing of
iudgement vpon loose senten-
ces; So Peter shold haue bee[n
cast for a Satan, in denying, for-
swearing, cursing, and the De-
uill shold haue bee[n] set y[p for
a Saint, in confessing, *Iesu Christus*
Sonne of the most hie God; Foul
hypocrite, that pleasest thy selfe,
in talking well, heare this, De-
uill, and when thou canst speake
better then he; looke to fare
better;

better; but in the meane time
know, that a smooth tongue,
and a foul heart, carries away
double iudgements.

Let curious Heads dispute
whether the Deuile knew Christ
to be God; In this I dare belieue
himselfe, thought in nothing
else; he knew what he believed,
he belied what he confessed,
Iesu the Sonne of the moste high God;
To the confusion of those semi-
Christians, that haue either held
doubtfully, or ignorantly mis-
knowne, or blasphemously de-
nied what the very Deuils haue
professed. How little can a bare
speculation availe vs in these
causes of Divinitie? So farre this
Deuile hath attained, to no cause,

noted

no

no comfort. Knowledge alone doth but pluffe vp ; it is our loue that edifies ; If there be not a sense of our sure interest in this Iesus, a power to applic his me- rits, and obedience, we are not whit the safer, no whit the bet- ter ; only we are so much the wiser, to understand who shall condemne vs. v. 1. *John 3. 21.*

This pece of the clause was spoken like a Saint, *Iesus the Son of the most hie God* ; the other pece, like a Deuill, *What have I to do with thee*? If the disclama- tion were vniuersall, the latter words would impugne the for- mer ; for whiles he confesses Ie- sus to be the Sonne of the most hie God, he willall confesses

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his

his owne ineuitable subiection; Wherefore would he beseech, if he were not obnoxious; Hee cannot, he dare not say, *What hast thou to doe with mee;* but, *What haue I to doe with thee;* Others indeed I haue vexed, thee I feare, in respect then of any violence, of any personall prouocation, *What haue I to doe with thee?* And doest thou aske, ô thou cuill spirit, what thou hast to doe with Christ, whiles thou vexest a seruant of Christ? Hast thou thy name from knowledge, and yet so mistakkest him whom thou confessest, as if nothing could be done to him, but what immedately concernes his owne person? Hearc that

that great, and iust Judge sentencing vpon his dreadfull Tribunall; *In as much as thou didst it vnto one of these little ones, thou didst it vnto mee;* It is an idle misprision to seuer the sense of an iniurie done to any of the members, from the head.

He that had humilitie enough to kneele to the Sonne of God, hath boldnesse enough to ex-postulate, *Art thou come to torment vs before our time?* Whether it were, that Satan, who vseth to enjoy the torment of sinners, whose musick it is to heare our shriekes, and gnashings, held it no small ptece of his torment, to be restrained in the exercise of his tyrannie; Or, whether the

D d 2 very

very presence of Christ were his racks : For, the guiltie spirit projecteth terrible things, and cannot behold the Judge, or the executioner without a renouation of horror , Or, whether (as himselfe professeth) he were now in a fearefull expectation of being commanded downe into the deepe, for a further degre of actuall torment, which he thus deprecates.

There are tortures appoin-
ted to the very spirituall natures
of euill Angels ; Men, that are
led by sense, haue easily granted
the body subiect to torment,
who yet haue not so readily
conceiued this incident to a spi-
rituall substance . The holy

Ghost

Ghost hath not thought it fit to acquaint vs with the particular manner of these inuisible acts, rather willing that we should herein feare, then inquire ; but, as all matters of faith, though they cannot be proued by reason (for that they are in an hier sphere) yet afford an answer able to stop the mouth of all reason, that dares barke against them, (since truth cannot be opposite to it selfe) so, this of the sufferings of spirits ; There is therefore both an intentionall torment incident to spirits, and a reall : For, as in blessednesse the good spirits finde them-selues ioyned vnto the chiefe good ; and, hereupon feele a

D d 3 perfect

perfect loue of God, and vnspeakable ioy in him, and rest in themselues, so contrarily, the euill spirits perceiue themselues eternally excluded from the presence of God, and see themselues settled in a wofull darknesse; and, from the sense of this separation arises an horror not to be expressed, not to be conceiued; How many men haue we knowne to torment themselues with their owne thoughts? There needs no other gibbet then that, which their troubled spirit hath erected in their owne heart: and if some paines begin at the body, and from thence afflict the soule in a copartnership of griefe, yet others

others arise immediately from the soule, and draw the body into a participation of miserie; Why may we not therefore conceue meere and separate spirits capable of such an inward excruciation?

Besides which, I heare the Judge of men and Angels say, *Goe ye cursed into everlasting fire, prepared for the Devill, and his Angels*; I heare the Prophet say, *Tophet is prepared of old*; If with feare, and without curiositie we may looke vpon thosse flames; Why may we not attribute a spirituall nature to that more then naturall fire? In the end of the world, the elements shall be dissolued by fire: and if the pure

D d 4 quintessen-

quintessentiall matter of the skie, and the element of fire it selfe, shall be dissolved by fire, then that last fire shall be of another nature, then that which it consumeth; what hindres then but that the omnipotent God hath from eternitie created a fire of another nature proportionable even, to spirituall esences? Or why may we not distinguish of fire, as it is it selfe, a bodily creature, and, as it is an instrument of Gods iustice, so working, not by any materiall vertue, or power of it owne, but by a certaine heighth of supernaturall efficacie, to which it is exalted by the omnipotence of that supreme and righteous Judge?

Judge? Or lastly, why may we not conceiue that though spirits haue nothing materiall in their nature, as which that fire should worke vpon, yet by the iudgement of the almighty Arbitrator of the world, iustly willing their torment, they may be made most sensible of paine, and, by the obedible submission of their created nature, wrought vpon immediately by their appointed tortures? Besides, the very horror, which ariseth from the place, whereto they are etierlastingly confined: For if the incorporall spirits of liuing men may be held in a loathed, or painfull body, and conceiue sorrow to be so imprisoned;

Why

Why may we not as easily yeeld that the euill spirits of Angels, or men may be held in those direfull flames, and much more abhorre therein to continue for euer? Tremble rather, ô my soule, at the thought of this wofull condition of the euill Angels; who, for one only act of Apostasie from God, are thus perpetually tormented, whereas we sinfull wretches multiplic many, and presumptuous offences against the Majestie of our God; And withall admire, and magnifie that infinite mercie to the miserable generation of man; which, after this holy seueritie of iustice to the reuolted Angels, so graciously

ously forbearcs our hainous ini-
quities, and both suffers vs to
be free for the time, from these
hellish torments, and giues vs
oportunitye of a perfect free-
dome from them for euer;
*Praise the Lord, ô my soule, and all
that is within mee, praise his holy
name, who forgiuetb all thy sinnes,
and healest all thine infirmities; Who
redeemeth thy life from destruction,
and crowneth tbee with mercie and
compassions.*

There is no time wherein the
euill spirits are not tormented;
there is a time, wherein they ex-
pect to be tormented yet more;
*Art thou come to torment vs before
our time?* They knew that the
last Assises are the prefixed terme
of

of their full execution; which they also vnderstood to be not yet come; For though they knew not when the day of Iudgement should be; (a point concealed from the glorious Angels of heauen) yet they knew when it should not be; and therefore can say, *Before the time.* Euen the very euill spirits confesse, and fearfully attend a set day of vniversall Sessions; They beleue lesse their Deuils, that either doubt of, or denie that day of finall retribution.

Oh the wonderfull mercie of our God, that both to wicked men, and spirits, respites the vtmost of their torment; He might vpon the first instant of

the

the fall of Angels, haue inflicted on them the hiest extremitie of his vengeance; He might vpon the first sinnes of our youth (yea of our nature) haue swept vs away, and giuen vs our portion in that fiercelake; he staies a time for both; Though, with this difference of mercie to vs men, that here, not only is a delay, but, may be, an utter preuention of punishment, which to the euill spirits is altogether impossible; They doe suffer, they must suffer; and though they haue now deserued to suffer all they must, yet they must once suffer more then they doe.

Yet, so doth this euill spirit expostulate, that he sues; *I beseech thee*

thee torment me not. The world is well changed, since Satans first onset vpon Christ; Then, he could say, *If thou be the Sonne of God*; now, *Iesus, the Sonne of the most hie God*; then, *All these will I give thee if thou wilt fall downe, and worship me*; now, *I beseeche thee torment mee not*; The same power, when he lifts, can change the note of the Tempter, to vs; How happy are we that haue such a Redemeer as can command the Deuils to their chaines; Oh consider this ye lawlesse sinners, that haue said; *Let vs breake his bonds, and cast his cords from vs*; However the Almighty suffers you, for a judgement to haue free scope to

to euill, and ye can now impotently resist the reucaled will of your Creator, yet the time shall come, when ye shall see the very masters, whom ye haue serued, (the powers of darknesse) vnable to auoide the reuenges of God; How much lesse shall man striue with his Maker; man, whose breath is in his nostrills, whose house is clay, whose foundation is in the dust?

Nature teaches euery creature to wish a freedome from paine: the foulest spirits cannot but loue themselues; and this loue must needs produce a depreciation of euill; Yet, what a thing is this, to heare the Deuill at his praiers?

prayers? I beseech thee torment me
 not; Devotion is not guilty of
 this; but fear. There is no
 grace in the suit of Devils, but
 nature; No respect of glory to
 their Creator, but their owne
 ease; They cannot pray against
 sinne, but against torment for
 sinne! What newes is it now, to
 heare the profanest mouth, in
 extremitie, imploring the sacred
 name of God, when the Devils
 doe so? The worst of all creatures
 hates punishment, and can
 say, *Lead me not into paine*; only
 the good heart can say, *Lead me
 not into temptation*; If we can as
 heartily pray against sinne, for
 the avoiding of displeasure, as
 against punishment, when we
 haue

haue displeased, there is true
grace in the soule: Indeed, if we
could feruently pray against
sinne, we should not need to
pray against punishment; which
is no other then the inseparable
shadow of that body; but if we
haue not laboured against our
sinnes, in vaine doe we pray a-
gainst punishment; God must
be iust; and the wages of sinne
is death.

It pleased our holy Sauiour,
not only to let fall words of
command vpon this spirit, but
to interchange some speeches
with him: All Christs actions
are not for example: It was the
error of our Grand-mother to
hold chat with Satan; That

Ee God,

God, who knowes the craft of
that old Serpent, and our weake
simplicitie, hath charged vs not
to inquire of an euill spirit; surely,
if the Disciples returning to
Jacobs Well, wondred to see
Christ talke with a woman, well
may we wonder to see him tal-
king with an vnclane Spirit;
Let it be no presumption, ô Sa-
uiour, to aske vpon what
grounds thou didst this, where-
in we may not follow thee:
We know, that sinne was ex-
cepted in thy conformitie of
thy selfe to vs; we know there
was no guile found in thy
mouth, no possibilitie of taint
in thy nature, in thine actions;
Neither is it hard to conceiue
how

how the same thing may be done by thee without sinne, which we cannot but sinne in doing. There is a vast difference in the Intention, in the Agent; For, on the one side, thou didst not aske the name of the spirit, as one that knew not, and would learne by inquiring; but, that by the confession of that mischefe, which thou pleasedst to suffer, the gracie of the cure might be the more conspicuous, the more glorious; so, on the other, God and man might doe that safely, which meere man cannot doe, without danger; thou mightest touch the leprosie, and not be legally vncleane, because thou touchedst

E e 2 it

it to heale it, didst not touch it with possibilitie of infection; So mightest thou, who by reason of the perfection of thy divine nature, wert vncapable of any staine, by the interlocution with Satan, safely conferre with him; whom corrupt man, pre-disposed to the danger of such a pearle, may not meddle with, without sinne, because not without perill; It is for none but God to hold discourse with Satan; Our surest way is to haue as little to doe with that euill one, as we may; and if he shall offer to maintaine conference with vs by his secret tentations, to turne our speech vnto our God, with the Archangel,

gell, *The Lord rebuke thee Satan.*

It was the presupposition of him that knew it, that not only men but spirits haue names; This then he askes; not out of an ignorance, or curiositie; nothing could be hid from him who calleth the starres, and all the hosts of heauen by their names; but, out of a iust respect to the glory of the miracle he was working; whereto the notice of the name would not a little auaile: For, if without inquirie, or confession, our Saviour had, cieected this euill spirit, it had passed for the sin-
gle dispossession of one onely Deuill; whereas now, it ap-
peares there was a combination

Ec 3 and

and hellish champertie in these powers of darkness, which were all forced to vaile vnto that almighty command.

Before, the Deuill had spoken singularly of himselfe, *What haue I to doe with thee*; and, *I beseech thee torment me not*; Our Sauiour yet, knowing that there was a multitude of Deuils lurking in that brest, who dissembled their presence, wrests it out of the Spirit by this interrogation, *What is thy name*? Now can those wicked ones no longer hide themselves; He that asked the question, forced the answer, *My name is Legion*. The author of discord hath borrowed a name of

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of warre : from that militarie order of discipline (by which the Iewes were subdued) doth the Deuill fetch his denomination; They were many, yet they say, *My name*, not, *Our name*; though many, they speake as one, they act as one, in this possession : There is a maruellous accordance euен betwixt euill spirits; that Kingdome is not diuided, for then it could not stand; I wonder not that wicked men doe so conspire in euill; that there is such vnanimitie in the brochers, and abettors of errors, when I see those deuils, which are many in substance, are one in name, action, habitation; Who can bragge too much of

Ee 4 vnitie,

vnite, when it is incident into wicked spirits? All the praise of concord is in the subiect; if that be holy, the consent is Angelicall, if sinfull, devillish.

What a fearfull aduantage haue our spirituall enemies against vs? If armed troupes come against single straglers, what hope is there of life, of victory? How much doth it concern vs to band our hearts together, in a communion of Saints? Our enemies come vpon vs like a torrent; Oh let not vs run asunder like drops in the dust; All our united forces will be little though, to make head against this league of destruction. *and against the Legion*

Legion imports Order, number, conflict. Order in that there is a distinction of regiment, a subordination of Officers; Though in hell there be confusion of faces, yet not confusion of degrees; Number; Those that haue reckoned a Legion at the lowest, haue counted it six thousand; others, haue more then doubled it; though here it is not strict, but figurative, yet the letter of it implies multitude; How fearfull is the consideration of the number of Apostate Angels? And if a Legion can attred one man, how many must we needs thinke are they, who, all the world ouer, are at hand to the punishment
of

of the wicked, the exercise of the good, the temptation of both; It cannot be hoped there can be any place, or time, wherein we may be secure from the onsets of these enemies; Be sure, ye lewd men, ye shall want no furtherance to euill, no torment for euill; Be sure, ye godly, ye shall not want combatants to trie your strength, and skill; Awaken your courages to resist, and stirre vp your hearts to make sure the meanes of your safetie; There are more with vs then against vs; The God of heauen is with vs, if we be with him; and our Angels behold the face of God; If euery deuill were a Legion, we are safe: Though wee walke

walke through the valley of the shadow of death, we shall feare no euill; Thou, ô Lord, shalt stretch forth thine hand against the wrath of our enemies, and thy right hand shall saue vs.

Conflict; All this number is not for fight, for rest; but for motion, for action; Neither was there euer hour, since the first blow giuen to our first parents, wherein there was so much as a truce betwixt these aduersaries. As therefore strong frontier-Townes, when there is a peace concluded on both parts, breake vp their garrison, open their gates, neglect their Bull-warkes; but, when they heare of the enemie mustering his

his forces, in great and vnequall numbers, then they double their guard ; keepe Sentinell, repaire their Sconces, so must we, vpon the certaine knowledge of our numerous, and deadly enemies, in continuall array against vs, addresse our selues alwaies to a warie and strong resistance. I doe not obserue the most to thinke of this gostly hostilitie ; Either they do not find there are tentations, or those tentations hurtfull ; they see no worse then themselues ; and if they feele motions of euill, arising in them, they impute it to fancie, or vnreasonable appetite ; to no power, but natures ; and, those motions they follow, without sensible

sensible hurt; neither see they what harme it is to sinne: Is it any maruell that carnall eies cannot discerne spirituall obiects? That the world who is the friend, the vassall of Satan, is in no warre with him? *Elishaes* seruant, when his eies were ope-
ned saw troupes of spirituall
soldiers, which before he discer-
ned not; If the eies of our soules
be once enlightened by super-
naturall knowledge, and the
cleere beames of faith, we shall
as plainly descrie the inuisible
powers of wickednesse, as now
our bodily eies see heauen, and
earth. They are, though we see
them not, wee cannot be safe
from them, if we doe not ac-
knowledge,

knowledge, not oppose them.

The Detiils are now become great suitors to Christ ; That he would not command them into the deepe ; that he would permit their entrance into the swinc. What is this deepe but hell ? both for the vtter separation from the face of God ; and for the impossibilitie of passage to the region of rest and glory ? The very euill spirits, then, feare, and expect a further degree of torment ; they know themselues reserved in those chaines of darknesse for the iudgement of the great day ; There is the same wages due to their sinnes, and to ours ; neither are the wages paid till the worke be done ; they,

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they, tempting men to sinne,
must needs sinne grievously in
tempting; as with vs men those
that mislead into sinne, offend
more then the actors; not till
the vpshot therefore of their
wickednesse shall they receiue
the full measure of their con-
demnation: This day, this
deepe they tremble at; what
shall I say of those men that
feare it not? It is hard for men
to belieue their owne vnbeliefe:
If they were perswaded of this
fierie dungeon, this bottomlesse
deepe, wherein euery sinne shall
receiue an horrible portion
with the damned, durst they
stretch forth their hands to
wickednesse? No man will put
his

his hand into a fierie crucible to fetch gold thence, because he knowes it will burne him ; Did we as truly belieue the euerlasting burning of that infernall fire, we durst not offer to fetch pleasures, or profits, out of the midst of those flames.

This degree of torment they grant in Christ's power to command; they knew his power unresistible; had he therefore but said, *Backe to hell, whence ye came,* they could no more haue staid vpon earth, then they can now climbe into heauen. O the wonderfull dispensation of the Almighty ; who though he could command all the euill spirits downe to their dungeons in an instant ;

instant; so as they should haue no more oportunitie of temptation, yet thinkes fit to retaine them vp-on earth; It is not out of weaknesse, or improvidence of that diuine hand, that wicked spirits ty-rantzie here ypon earth, but out of the most wise; and most holy ordination of God, who knowes how to turne evill into good; how to fetch good out of euill; and by the worst instruments, to bring about his most iust decrees: Oh that we could adore that awfull, and infinite power, and cheerfully cast our selues vpon that providence, which keepes the Keyes cuen of hell it selfe, and either lets out, or returns the Devils to their places.

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Their other suit hath some mar-
uell in mouing it, more in the
grant; *That they might be suffred to
enter into the heard of Swine.* It was
their ambition of some mischiefe,
that brought forth this desire;
that since they might not vexe
the bodie of the man, they might
yet afflict men in their goods;
The malice of these enuious spi-
rits reacheth from vs, to ours; It
is force against their wills, if we be
not euery way miserable: If the
Swine were legally vncleane for
the vsse of the table, yet they were
naturally good; Had not Satan
knowne them vsfull for man, he
had never desired their ruine;
But as Fencers will seeme to fetch
a blow at the legge, when they
intend

intend it at the head ; so doth this devill ; whiles he driues at the Swine, he aimes at the foules of these Gadarens ; by this meanes, he hoped well (and his hope was not vaine) to worke in these Gergefens a discontentment at Christ, an unwillingnesse to entertaine him, a desire of his absence ; he meant to turne them into Swine, by the losse of their Swine : It was not the rafters, or stones of the house of *Jobs* children, that he bore the grudge to, but to the owners ; nor to the liues of the children so much, as the soule of their father ; There is no affliction wherein he doth not strike at the heart ; which, whiles it holds free, all other damages

are light; but a wounded spirit (whether with sinne or sorrow) who can beare? What euer becomes of goods, or limmes, happy are wee if (like wise souldiers) we gard the vitall parts; whiles the soule is kept sound from impatience, from distrust, our enemy may afflict vs, he cannot hurt vs.

They sue for a suffrance; not daring other then to grant that without the permission of Christ, they could not hurt a very swine; If it be fearfull to thinke how great things euill spirits can doe with permission; it is comfortable to thinke how nothing they can doe without permission: We know they want not malice to destroy the whole frame of

Gods

Gods worke; but of all, man; of all men, Christians; but if without leaue they cannot set vpon an hogge, what can they doe to the living Images of their Creator? They cannot offer vs so much as a suggestion, without the permission of our Sauiour; And can he that would giue his owne most precious bloud for vs, to saue vs from euill, wilfully giue vs ouer to euill?

It is no newes that wicked spirits wish to doe mischiefe, it is newes that they are allowed it; If the owner of all things should stand vpon his absolute command, who can challenge him for what he thinkes fit to doe with his creature? The first Fol

Ff 3 of

of the Assc is commanded; vnder the law, to haue his necke broken, what is that to vs? The creatures doe that they were made for, if they may serue any way to the glory of their Maker; But, seldome euer doth God leaue his actions vnfurnished with such reasons, as our weaknesse may reach vnto. There were sects amongst these Lewes that denied spirits; they could not be more euidently, more powerfully conuinced then by this euent: Now shall the Gadarens see from what a multitude of Deuils they were deliuered; and how easie it had beene for the same power to haue allowed those spirits to seaze vpon their persons, as well as their Swine;

Neither

Neither did God this without a iust purpose of their castigation ; His iudgements are righteous, where they are most secret ; though we cannot accuse these inhabitants of ought, yet hee could ; and thought good thus to mulct them : And if they had not wanted grace to acknowledge it, it was no small fauour of God, that he would punish them in their Swine, for that, which he might haue auenged vpon their bodies, and soules : Our goods are furthest off vs ; If but in these we smart, we must confesse to finde mercie.

Sometimes it pleaseth God to grant the suits of wicked men, and spirits, in no fauour to the suitors :

Ff 4

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Hee grants an ill fuit, and with-holds a good; Hee grants an ill fuit in judgement, and holds backe a good one, in mercie; The Israclites aske meat; hee giues Quailes to their mouthes, and leanenesse to their soules; The chosen vessell wishes Satan taken off, and heares only, *My grace is sufficient for thee*: Wee may not euermore measure fauour by con-descnt; These Deuils doubtlesse receiue more punishment for that harmefull act, wherein they are heard. If we aske what is either vnsit to receiue, or vnlawfull to begge, it is a great fauour of our God to be denied.

Those spirits which would goe into the Swine by permission, goe out

out of the man by command; they had staied long, and are e-icected suddenly; The immediate workes of God are perfect in an instant, and doe not require the aid of time for their maturation.

No sooner are they cast out of the man, then they are in the Swine; They will leefe no time, but passe without intermission from one mischiefe to another; If they hold it a paine not to be doing of euill; Why is it not our delight to be euer doing good? The impetuousnesse was no lesse, then the speed, *The heard was carried with violence from a steep-downe place into the lake, and was choked.* It is no small force that could doe this; but if the Swine had beene so many mountaines,

mountaines, these spirits, vpon Gods permission, had thus transported them: How easily can they carrie those soules (which are vnder their power,) to destruction? Vnkleane beasts that wallow in the mire of sensualitie, brutish drunkards, transforming themselves by excesse, euен they, are the swine, whom the Legion carries headlong to the pit of perdition.

The wicked spirits haue their wish; The Swine are choked in the waues; What easie is this to them? Good God; that there should be any creature that seekes contentement in destroying, in tormenting the good creatures of their Maker! This is the dict of hell; Those fiends feed vpon spight;

spight; towards man so much more, as he doth more resemble his Creator: Towards all other living substances, so much more as they may be more vsefull to man.

The Swine ranne downe violently, what maruell is it if their keepers fled; that miraculous work which should haue drawne them to Christ, driues them from him: They run with the newes; the countrie comes in with clamour; *The whole multitude of the countrie about, besought him to depart*; The multitude is a beast of many heads; euery head hath a seuerall mouth, and euery mouth hath a seuerall tongue, and euery tongue a seuerall accent; Euery head

head hath a seuerall braine, and euery braine thoughts of their owne; so as it is hard to finde a multitude, without some diuisi-
on: At least seldome euer hath a
good motion found a perfect ac-
cordance; it is not so infrequent
for a multitude to conspire in e-
uill; Generallitie of assent is no
warrant for any act; Common
error carries away many; who in-
quire not into the reason of ought,
but the practise: The way to hell
is a beaten road through the ma-
ny feet that tread it; when vice
growes into fashion, singularitic
is a vertue.

There was not a Gadarene
found, that either dehortèd their
fellowes, or opposed the motion;

it

it is a signe of people giuen vp to judgement, when no man makes head against projects of evill. Alas, what can one strong man doe against a whole throng of wickednesse? Yet this good comes of an vnpervailing resistarice, that God forbearcs to plague, wher he findes but a sprinkling of faith: Happie are they, who (like vnto the celestiall bodys, which being carried about, with the sway of the hiest sphere, yet creepe on their owne waies) keepe on the courses of their owne holiness, against the swinge of common corruptiōns: They shall both delite their owne soules, and helpe to withhold judgement from others.

The Gadarenes sue to Christ
at his intercessiōn for

for his departure; It is too much fauour to attribute this to their modestie, as if they held themselves unworthie of so diuine a guest; Why then did they fall vp on this suit in a time of their losse? Why did they not taxethemselves, and intimate a secret desire of that, which they durst not begge? It is too much rigor to attribute it to the loue of their hoggis, and an anger at their losse; then, they had not intreated, but expelled him; It was their feare that moued this harsh suit: A scruile feare of danger to their persons, to their goods; Least he that could so absolutely command the Deuils, should haue se these tormentors spott them; Least their other
not
Demonicacks

Demoniacks should be disposses-
sed with like losse. I cannot blame
these Gaderens that they feared ;
This power was worthy of trem-
bling at ; Their feare was iust, the
vse of their feare was vniust ; They
should haue argued, *This man
hath power over men, beasts, Devils, it is
good having him to our friend ; his pre-
sence is our safetie & protection ;* Now
they contrarily mis-inferre, *Thus
powerfull is he, it is good he were fur-
ther off ;* What miserable and per-
nicious misconstructions do men
make of God ; of diuine attri-
butes, and actions ; God is om-
nipotent, able to take infinite ven-
geance of sinne, Oh that he were
not ; He is prouident, I may be
carelesse ; He is mercifull, I may
finne ;

sinne; He is haly, Let him depart
from me, for I am a sinfull man;
How wittie sophisters are natu-
rall men to deceiue their owne
soules, to rob themselues of a
God? Oh Sauiour, how worthy
are they to want thee that will to
be rid of thee? Thou hast iust
cause to be wearie of vs, euen
whiles we suse to hold thee; but
when once our wretched vn-
thankfulness growes wearie of
thee, who can partie vs to be pu-
nished with thy departure? Who
can say it is other then righteous,
that thou shouldest regest one
day upon vs, Depart
now of me from mee yes-
sod ym I pnicked.

9 AM 54

2000

FINIS.

